

5747
P L E A

FOR THE

Non-Conformists.

In Three P A R T S.

The True State of their CASE: And how far the
Non-Conformist's Separation from the Church of Rome, for their Po-
pish Superstitions, &c. introduced into the Service of God,
justifies the Non-Conformist's Separation from them. In a LET-
TER to Dr. Benjamin Calamy, on his Sermon (call'd *Scrupulous*
Conscience) inviting hereto.

A Parallel SCHEME of the Pagan, Papal, and Christian Rites
and Ceremonies.

The SUFFERINGS underwent

By *Thomas De Laune.*

and from the original Copy, and corrected from many Faults escaped
in former Impressions.



L O N D O N:

for JOHN MARSHALL, at the Bible in Grace-Church-
Street, MDCCXX. Price One Shilling Six-pence.





THE
P R E F A C E
To the
R E A D E R.



HIS Book has been printed at least seventeen Times, and without Doubt, if the Adversaries of the Dissenters, were for coming to the Test, either of Scripture, Reason or Antiquity, it would before now have receiv'd some Answer.

'Tis one of their own Challenges accepted, the Reasons for our dissenting are fairly, modestly, and closely apply'd; if saying nothing be taken pro Confesso, the Gentlemen of the Church of England would do well, to consider of some Mediums to defend Dr. Calamy, or ingeniously own he was fairly confuted.

There remains nothing to be added to the Argument, 'till some Attempts to confute them shall make a Rejoinder necessary; nor, indeed, can the Dissenters desire to have their Case more fairly stated, or the Conduct of their Adversaries be more concurring to their Justification.

When Arguments drive the Opponents into Passions and Excesses, like strong Purges, 'tis a Proof of their Operation, that they cause griping Pains in the very Bowels of the Patient.

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To answer sober Arguments with sours Coercives, to dispute by the Goal and the Hangman, to debate by the Prison, and not by the Pen; These have been the Peculiar of the Party, and the Power of Persecution, not of Perswasion, has been the Way of their Usage to the Dissenters.

The Treatment the Reverend and Learned Author of this Book met with, will for ever stand as a Monument of the Cruelty of those Times; and they that affirm, the Dissenters were never persecuted in England for their Religion, will do well to tell us, what Name we shall give to the Usage of this Man of Merit, than whom few greater Scholars, clearer Heads, or greater Masters of Arguments ever graced the English Nation.

I am sorry to say, he is One of near eight Thousand Protestant Dissenters that perished in Prison, in the Days of that merciful Prince, King CHARLES the Second; and that merely for dissenting from the Church, in Points, which they could give such Reasons for, as this Plea assigns; and for no other Cause, were stifled, I had almost said murdered, in Goals for their Religion, in the Days of these Gentlemens Power, who pretend to abhor Persecution.

His Fellow Prisoner Mr. Jenkins, most humbly petitioned, on the mere Account of Sicknels, to be removed to some other Place for the Air, upon Unquestion'd Securities for being surrendered again to any Prison that should be appointed, and could not obtain that common Compassion from the Mercy of that persecuting Age; but dy'd under the cruel Hands of these Persecutors, merely by the Stench and Contagion of an unwholsom Confinement.

Let those Gentlemen who have been forward to threaten us with long Accounts of Parliamentary Persecutions in the Time of the civil Wars here, remember they cannot show, neither then, nor in any former Time, no, not if they throw in the Days of Queen Mary, any Thing like such a Number of Christians, (for I must not call them Martyrs) that suffer'd Death for their Religion: From whence I have often recommended it to them, to forbear putting us upon comparing the Accounts, and entering into the melancholy Detail of the Particulars.*

* Vide the Western Martyrology, or Bloody Allices in the West of England, under the Cruelty of the Lord Jeffries, late Lord-Chancellor of England. The 5th Edition.

Let any Man of Religion judge by the Story of this Gentleman what those People drive at, who repine at the TOLERATION, and who so many Ways have attempted the reversing, contracting, or invading it.

Let any Man judge, whether it was not Time to put an End

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to these Exorbitances in General, and whether a **LEGAL** Toleration was not absolutely necessary, to screen even the Church of England herself, from the Scandal of those Men, who acted under her Authority, so much against her Principles.

'Tis known and professed, that Persecution merely for Conscience is contrary to the Principles of the Christian Religion, and the Doctrine of the Church of England; who they were that persecuted in those Days, we all know; and with what real Design to destroy the Church of England itself, is plain; how they acted all against the very Principles of the Church is plain: But that they acted under the Church's Authority, in her Name, debauch'd her Clergy to fall in with the hellish Project, made Use of her Ecclesiastical Courts to put their wicked Designs in Execution, 'till the World could hardly discern whether it was the Church's Act and Deed, or no, to the indelible Scandal of the Clergy of those Times, is a Truth too plain to be debated.

Nor was the Design concealed any longer than to the first Occasion which happen'd to discover it. The first Step the late King James took was to turn the Tables, and put an Opportunity in the Hands of the Dissenters fully to revenge themselves, and thinking them sufficiently provoked by innumerable Insults and Barbarities, it was not doubted, but when they were prompted to expose and reproach the Church with their former Usage, they would obey humane Nature, and willingly do it.

But I appeal to those Reverend and Dignified Prelates concern'd in it, some of whom are yet alive, whether Mr. White, who had carefully collected the List of the Dissenters Sufferers and Sufferings, did not generously refuse both their Invitations and Rewards, and conceal the black Record, that it might not rise up in Judgment against the Reputation of the Church of England; and whether they did not send Mr. White their Thanks for it, and a Reward too, tho' he had Honour enough in him to refuse the Money.

Nothing but a **LEGAL TOLERATION** could defend the Church of England from the Scandal of a persecuting Principle, and I cannot but think, Her Majesty's repeated Promises, **INVIOLABLY TO PRESERVE THE TOLERATION**, and the Heads of the Church adhering to the same Resolution, is as much an Honour to the Church, as it is a Security to the Dissenters.

Her Majesty is in this a **TRUE DEFENDER** of the Church of England, as well as of the general protestant Faith;

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Faith; in that by this Account, the Church is clear'd from the black Imputation of a persecuting Church, too cunningly fix'd upon her by the Unwariness of her Clergy, and the Projects of tyrannick Princes.

'Tis plain, the Church of England, abstracted from the arbitrary Influences of Courts, Parties, and Projects, abhors Cruelty and Persecution; and that Share She had in such an odious Practice has been the deepest Plot against her very Constitution, that ever the Devil had a Hand in.

But by this, her best Defenders may see what Need there is of the Restraint of Laws to curb the advanc'd Fury of some Men; who, to gratify private Spleen, to carry on Parties, and to pursue publick Designs, to the general Loss and Decay both of religious and civil Liberty, are content to hazard the Church's Reputation, and push her upon acting against even her own Principles, as well as against the fundamental Constitution on which She is built; I mean, the Christian Religion in general.

The Act of TOLERATION, therefore, is not only an Ease to the Dissenters, but to the Church, itself; in whose Pale were always to be found some, who, though they profess the Doctrine of the Church, were not ashamed to act so much against her Interest and Reputation, as to be made Tools of Power, and submit to the scandalous Employment of plundering their Brethren, under Colour of that, which the very Doctrine of the Church abhors.

This brings me of Course to consider, what Sort of People they are, and what they drive at, who exclaim against, would rescind, limit, restrain or lessen the TOLERATION; to me, it seems plain, such People can no longer be esteem'd Friends to the Church, since they would again dip her Hands in Blood, and put her upon the Practice of that, which has been so scandalous to Her already.

Let such but consider the Use the Enemies of the Church of England formerly made of it, and how diligently they labour'd to fix the Scandal upon the Church, of being of a persecuting Spirit. Let them remember, what the End and Design of the Papists in King James's Time was, and why they labour'd to get from the Dissenters the List of their Sufferings and Sufferers; which Mr. White, as is before mention'd, generously refus'd them, tho' great Rewards were offer'd him to make it publick.

Why did the Politicians of those Days, think such an Account would be serviceable to them? but because they knew the Publication

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cation of it would be scandalous to the Church; that it would make Her appear practising what she did not profess, and acting against her very Foundation Principles?

How diligent have some People been in this Age to run back upon the Church, and upbraid Her with Persecution, even in the very Age, in which She had suffer'd the Fire and Faggot of Queen Mary, and even in the Infancy of Her Reformation under King Edward the Sixth.

How had the Protestants upbraided the Romish Religion as bloody and inhuman? And how, too justly, did these again retort the Charge, by Instances which I desire not to repeat? Even when Protestantism was but just got out of the Hands of ghostly Tyranny, and had but lately obtain'd Rest from the *Act de Heretico comburendo*.

And to sum up all, Why were the reverend Clergy-Men of the Church of England, so grateful and thankful to Mr. White's Charity and generous Refusal? But that they had just Reason to be asham'd of the Practice, and were unwilling to be put to any Blushes, for the Misbehaviour of their mistaken Friends, who had ignorantly, as well as rashly, loaded the Church with the Indelible Reproach of Persecution?

The Reverend Author of this Book is, indeed, a sad Instance of the Excesses Things were driving to in that Age; but whatever Excuses I can make for the Church of England, as being drawn in by some of her Members, to act against her own Principle, I can frame no Excuse either from Reason, Honour, Circumstance, or any Thing else, to defend Dr. Calamy.

The Reader will see here his open Challenge, with what Assurance made, with what Ostentation publish'd, and how necessary to be answer'd: On the other Hand, how modestly, how closely, how directly answer'd; and as I can add nothing to the Argument, so it is not capable of any greater Illustration, than what is to be found in itself.

But I name it, to obviate a vulgar and very mean Objection, viz. what Occasion had Mr. de Laune to embroil himself? And this, as a common Allegation against all publick Spirits and publick Good, I must speak to, being the general Excuse of such, as make Use of it to defend themselves against espousing, or assisting those that expose, or ruin themselves for the Service of their Country. Let us therefore examine the Necessity of his Writing.

Had Dr. Calamy's Allegation pass'd unanswer'd, had a Challenge to the Dissenters to argue modestly, &c. been neglected: Had it been drop'd, and nothing but Silence on their Part been

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the Reply, what Arguments for Persecution, had here been put into the Mouths of the Enemies of their Peace; and how rational had it been to have argu'd, that their dissenting was from mere Obstinacy, and pertinacious espousing Notions they could not defend; That they avoided to () dispute and argue modestly, to propound their Doubts, or merely to hearken to, and receive Instruction; that their Judgments were bias'd by evil Affections, Love of a Party, or carnal Interest.*

(*) Calamy's Sermon twice preach'd, and afterwards printed, entitled A Serpulous Conscience, p. 25.

How forward would all Men have been, to have challeng'd the Dissenters daily to come, and show Reasons for their Non-Conformity, and upbraided them with

Ibid. p. 25.

(†) Refusing to hear both Sides, and to lay aside Prejudices and Favour to Men or Parties, consider and enter into the Argument on both Sides?

Had no Body reply'd to this, what must the Dissenters have been thought? How would the Clamour of their being obstinate, without Principle, forming Designs against the Church, and Dissenting on Politick, not Religious Accounts, have prevail'd in the Minds of Men, and the Necessity of their being suppress'd made rational to the Common People.

The great Artifice of those Times, was to bring the Persecution of Dissenters to appear necessary, and to Expose them as a People dangerous to the State, as well as the Church; and nothing could have gone farther towards making this easy, and plain to the vulgar Apprehension, than to have the Dissenters silenc'd in Argument, be challeng'd from the Pulpit, and stand condemn'd as obstinate People; that being not able to justify their Non-Conformity, by Reason or Argument, had obtained that Character by their own Concessions.

These Things thus calculated to incense the Mob against the Dissenters, and to justify the Severities design'd them; and, which at this very Time, were begun to be put in Practice, seem to me, entirely to clear up the Necessity there was to enter the Lists with this new Invader, who had indicted all the Dissenters of Contumacy, Obstinacy, Ignorance and ungrounded Prejudice: If it was not a Season to appear, if no Body should advocate for them, when then should be the proper Juncture? When should the Champions of Religion defend her? But when they find the Foundation struck at, when they find the Enemies Forces drawn up, and insulting. When should David take up his Sling against Goliath, but when he found him defying the Hosts of Israel?

I could go on to illustrate this Necessity, by the exceeding Check this Attempt gave to the Fury of the railing Parties; how the Goliaths of that Time ceas'd their Insults with this Experiment; and they were so far from making any more Challenges, that they never made the least Reply to this; thus the Necessity and the Success of this Attempt make out one another.

Two Considerations fall here in my Way to speak to, relating to the Treatment of this great Man.

First, Dr. Calamy's Usage of him was certainly to the last Degree dishonourable, who first challeng'd him in Print, for he first challeng'd the whole Body of Dissenters; and therefore him among the Rest; as follows. —

"Could we prevail with the People diligently to examine the Merits of the Cause, our Church would every Day gain more Ground amongst all wise Men, &c." Which Challenge being accepted, and the Merit of the Cause examin'd, how could he suffer the Person to be treated in such a Manner, and persecuted with all imaginable Violence, that had answer'd him so modestly, so like a Gentleman, and so like a Scholar!

It may be said, the Doctor could not avoid it, — But this is certain, that he was so far from attempting his Relief, that he us'd him with all the Slight and Neglect possible, and yet at the same Time confess'd by his Silence, that he could not answer his Argument.

It certainly became Dr. Calamy to have interceded with the Government on his Behalf, to have obtain'd fair Law for his Adversary, to have pleaded with his Majesty, that he had challeng'd the Dissenters, to examine the Merits of the Cause; that he did not doubt his being able to reduce them by Argument; and that it would seem as if he acknowledg'd himself overmatch'd, to call in the Aid of the Government, to oppress instead of answer his Antagonist. That he did not doubt, but the Church would every Day gain more Ground amongst all wise Men, if the Merits of the Cause were fairly examin'd; and therefore he desir'd his Adversary might be left free, or as they say, a clear Stage and no Favour. This had been doing his Duty as an Aggressor in this Quarrel; this had been to show himself a Gentleman, as well as a Scholar.

But instead of this, how barbarously he was treated by the Government, how neglected, and his frequent Applications to Dr. Calamy receiv'd with Contempt, will appear in the Close

of this Book, to the eternal Reproach both of the Doctor and his Argument.

From these Considerations, and the profound Silence of these Gentlemen, I think, we have a Right to retort the Words of Dr. Calamy upon themselves, and say in his own Language, with some small Variation.

As for those, who quarrel with the Dissenters about their Non-Conformity, who are tolerably able to judge for themselves, let not such rely barely upon the Authority either of one or the other; all we desire of them is, that they would equally hear both Sides, that they would think, the Ministers that dissent from the Church of England, have some Sense and Conscience too, as well as other Men, and are able to say something for what they do themselves, or require of others; and laying aside all Prejudices, Favour to, or Admiration of Mens Persons, they would weigh, and consider the Arguments that may be propounded to them, being diffident of their own Apprehensions, and indifferent to either Part of the Question; that they would think it no Shame to change their Minds, when they see good Reason for it.

I cannot but think, that the Dissenter has the best Title to make this Declaration, especially since the Challenge of the Other has been so fairly accepted, and no Answer ever return'd; and not only so, but the Incapacity of Answer so plainly acknowledged, by the most dishonourable Method of calling in the aid of the Government, to oppress instead of answer the Author.

The knocking down Arguments of a Goal and Fine, Ultra tenementum, which were us'd in those arbitrary Times, were but the sure Refuge of a Cause by no other Arguments to be defended; and had it been true that the Church, as Doctor Calamy says, would by examining the Merits of the Cause, every Day gain more Ground amongst all wise Men; why did not the Doctor joyn issue with Mr. De Laune, in going on with the Merits of the Cause, as he had in this Book fairly begun?

I think, 'tis needless to repeat the most just Inference; 'tis plain to me, the prevailing Power of Argument laid down in this Book, shew'd itself in Evidences too strong to be deny'd; viz. in Silence as to Matters in Dispute; and in furious Revenge upon the Author.

Secondly, I cannot conclude this Preface, without giving the World the rest of the History of this Gentleman, which it was impossible for him to give of himself.

His

His Sentence, as the Reader will find in his Book, was 100 Marks; the expensive Prosecution depriving him of his Livelihood, which was a Grammar-School; and long Imprisonment had made him not only unable to pay his Fine, but unable to subsist himself and his Family.

He continued in close Confinement in the Prison of Newgate, about fifteen Months, and suffer'd there great Hardships by extreme Poverty; being so entirely reduc'd by this Disaster, that he had no Subsistence, but what was contributed by such Friends as came to visit him.

His Behaviour in this Distress, was like the Greatness of Mind he discover'd at his Trial, and the same Spirit which appears in his Writings appear'd in his Conversation, and supported him with invincible Patience under the greatest Extremities; but long Confinement and Distresses of various Kinds, at last conquer'd him.

He had a Wife and two small Children, all with him in the Prison, for they had no Subsistence elsewhere; the Closeness and Inconveniences of the Place first affect'd them, and all three by lingring Sorrows and Sickness dy'd in the Prison; at last worn out with Trouble, and hopeless of Relief, and too much abandon'd by those, who should have taken some other Care of him, this excellent Person sunk under the Burthen, and dy'd there also.

I cannot refrain saying, such a Champion of such a Cause deserv'd better Usage; and it was very hard, such a Man, such a Christian, such a Scholar, and on such an Occasion, should starve in a Dungeon, and the whole Body of Dissenters in England, whose Cause he dy'd for defending, should not raise him 66l. 13 s. 4 d. to save his Life.

I could go on htre, to exclaim against the Cruelty of one Party, and the Ingratitude of the other; but the Man is dead: He lies a Monument of English Tyranny on one Hand, and Selfish Principles on the other, both which make Nations blind to Men of Merit; but this is not the Design of the present Publication. — The present Case is to let the World see the Necessity of TOLERATION, the Mischief of Persecution; and that there are better Reasons to be given for the Dissenters Differing from the Church of England, than some can imagine.

I shall make no Apology here for writing this Preface, but what I hope, the Reader will allow reasonable: The Book is perfect of itself; never Author left behind him a more finish'd Piece; and believe the Dispute is intirely ended. If any Man ask what

we can say, *Why the Dissenters differ from the Church of England, and what they can plead for it?* I can recommend no better Reply than this, *Let them answer, in short, Thomas De Laune; and desire the Querist to read the Book.*

I have added nothing but the Note of his Death; the History of this he could not write himself: The Account is too melancholy to tell the Particulars: If I should go on, it would touch too near, and I am not writing a Satyr on those he endeavour'd to defend.

'Tis Pity, after his Death, he has no better a Hand to recommend him to the World; but since no Man will build a Monument upon his Grave, I thought it a Debt due to his ill-rewarded Merit, to write this as a Monument upon his Work, and I am sorry it is perform'd no better.

D. F.

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A Royal Witness to the Dissenters **CAUSE:**

Being some Gleanings of some of those weighty and worthy Sayings of the late King CHARLES the First, in his Conference with the Popish Marquiss of Worcester, 1646. in Ragland-Castle, out of *Certamen Religiosum*.

First, *In Behalf of the Scripture, which the Papists slight for their Tradition.*

Secondly, *Against their Primitive Antiquity, which they adore, and fetch their vain Worship from.*

First,  **O**R the SCRIPTURES, He saith, p. 119. 'That the Scripture is the Rule, by which all Differences may be compos'd; It is the Light, wherein we must walk; the Food of our Souls, an Antidote that expelleth any Infection; the only Sword that kills the Enemy; the only Plaister that can cure our Wounds; the only Documents to attain eternal Life.' And p. 116. 'That the Evidences which are in Scripture cannot be manifested, but out of the same Scripture.' And quotes for the same, Irenæus lib. 3. 12.

Secondly, *Against their ANTIQUITIES*, p. 111. 'Our Saviour Christ saith, we must not so much hearken to what has been said by them of old Time, Mat. 5. 21, 22. as to that which he shall tell you. Where *Auditis dictum esse antiquis* is exploded, and *Ego dico vobis* is come in its Place. And speaking of that King of Phrygia, who being about to be baptis'd, ask'd the Bishop, *What was become* of

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of all his Ancestors? He told him, they were gone to Hell; flung away, and said, *Then thither will I go unto them;* saith, No less wise are they, who had rather err with their *Fathers and Councils*, than to rectify their Understandings by the Word of God, and square their Faith according to its Rules.

And speaking of the FATHERS, *saith p. 114.* I discover no Father's Nakedness, but deplore their Infirmities; that we should not trust in Arms of Flesh. *Tertullian* (saith he) was a *Montanist*; *Cyprian* a *Rebaptist* [or *Anabaptist*]; *Origen* an *Anthropomorphist*; *Hierom* a *Monogonist*; *Nicolas* an *Angelist*; *Eusebius* an *Arrian*. *St. Austin* had written so many Errors, that he wrote a Book of *Retractions*, that they have often contradicted one another, and sometimes themselves.

That it was no strange Thing to see Error triumph in Antiquity, and flourish their Ensigns of Universality, Succession, &c. in the Face of Truth; and nothing so Familiar of old as to besmear the Face of Truth with Spots of Novelty; for this was *Jeremiah's* Case, *Jer. 44. 16, 17.* &c.

If you vaunt never so much of your *Roman-Catholick* Church, we can tell you out of *St. John*, *That she is become the Synagogue of Satan*; neither is it impossible, but the House of Prayer may be made a Den of Thieves. You call us Hereticks, we answer you with *St. Paul, Acts 24. 14.* *In the Way you call Heresy, worship we the God of our Fathers, believing all Things which are written in the Law and the Prophets.*

And the better to testify his Piety and Compassion to peaceable Dissenters, (having himself found the Inconveniency of the contrary) speaks to his Son, our present King, in his *Early Breviary*, p. 217. thus, viz.

My Council and Charge to you is, That you beware of exasperating any Factions by the Crossness and Asperity of some Passions, Humors, or private Opinions employ'd by you, grounded only upon Differences in lesser Matters, which are but the Skirts and Suburbs of Religion, wherein a charitable Connivance and christian Toleration often dissipates their Strength, when rougher Opposition fortifies.

And p. 164. That his Prerogative is best shew'd and exercised in remitting, rather than exacting the Rigour of the Law; there being nothing worse than legal Tyranny.

The

The CONTENTS of the Principal Things contain'd in this BOOK.

Object. 1. **T**HE first Objection the Conformists make against the Non-Conformists, is, *That they have no Ground conscientiously to scruple at the Rites and Ceremonies of their Church, because they are none of them forbidden in the Scripture; upon which single Point (they say) stands the whole of the Controversy.*

p. 19, 20.

Answer. To which the Non-Conformists return to them the same Answer, they themselves give the Papists, to the same Objection against them; viz. That what is not contain'd in our only **RULE OF FAITH**, the **BIBLE**, is to be rejected. p. 21, 22, 23, 24.

Object. 2. *That the Non-Conformists have no Reason to scruple, much less to separate from their Church for such small indifferent Things, as the Rites and Ceremonies in the Liturgy, which they affirm to be so.*

p. 24, 25.

Answer. To which they say, that the Rites and Ceremonies in God's Worship are not small indifferent Things, either in God's Account. p. 25, 26. Nor in their own Account, as their Principles from their

own Pen's Evidence, and their Practices declare; viz. By their imposing them as *absolutely necessary*, upon the Penalty of Life, Liberty and Estate, yea, Soul also; though they themselves do grant, that that the enjoining *indifferent or unnecessary Things* as necessary, is an adding to God's Word, Will-Worship and vain Worship. p. 26, 27, 28, 29.

Object. 3. *That they have no Cause to separate upon the Account of Rites and Ceremonies, as tho' they were popish Novelties, because they are all of them founded in primitive Antiquity, before Popery was known in the World; both which they positively affirm.* p. 30.

Answer. To which they reply, 1st, That *Primitive Antiquity* without Scripture Authority, ought to be no Rule, by their own Grant. p. 31.

2^{dly}, That in that Antiquity is found many gross Errors and Heresies (many of which are enumerated) to which we shall be obliged, as well as to the other, if that is to be the Rule. p. 32, 33.

3^{dly}, As to Matter of Fact, they say, these Rites and Ceremonies in the Liturgy (so severely impos'd upon Dissenters)

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senters) upon a due Search
 are not to be found in Primitive
 Antiquity, before Popery
 was known in the World, as
 they make good in 28 Partic-
 ulars, viz. *Kneeling at the*
Altar, Surplice, Cross in Bap-
tism, Confirmation or Bishop-
ing, baptizing Children for Re-
generation upon the Deed done,
Gossips, Liturgies, Litanies,
Responses, Collects, Antiphones,
Kyrieleisous, Psalms and
Lessons, Epistles and Gospels,
Singing-Service, Altars, Festi-
vals, restraining Marriage to
fixed Canonical Times and
Hours, Bowing at the Altar,
Ecclesiastical Order, Consecra-
tion of Churches, Organs, Ro-
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ments, Wednesday, Friday and
Saturdays Fasts, Vigils, Apo-
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P L E A

FOR THE

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PART I.

S I R,



N your Discourse about a *Scrupulous Conscience*, preach'd first at *Aldermanbury*, then at *Bow-Church*, and since by you printed, you are pleas'd not only to put forth your Endeavours by several Arguments, to gain and reduce the *Dissenters* to the Communion of the Church of *England*; but (the better to shew your Moderation and Tenderness, as one, who would not force

and compel, but convince and satisfy a *Scrupulous Conscience*) do also offer to them several Christian Rules and Directions to effect the same; amongst which are these that follow, viz.

‘ When any private Christian is troubl’d and perplex’d with Fears and Scruples, that concern his Duty, or the Worship, of God, he ought, in the first Place, to have Recourse to the publick Guides and Ministers of Religion, who are apointed by God, and are best fitted to direct and conduct him; I say, to come to them, not only to dispute and argue with them, and perty to oppose them, with all Modesty to propound their Doubts, meekly, to hearken to and receive Instruction, humbly begging of God to open their Understanding, that they may see and embrace the Truth, taking great care that no evil Affection, Love of

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a Party, or carnal Interest, influence or byas their Judgment.
 We do not, by this, desire Men to pin their Faith on the
 Priest's Sleeve, or to put out their own Eyes, that they might
 be better guided and manag'd by them, but only diligently to
 attend to their Reasons and Arguments, and give some due
 Regard and Deference to their Authority ; for it may not be
 so absurd, as may by some be imagin'd, for the Common
 People to take on Trust from their Lawful Teachers, what
 they are not competent Judges of themselves. But the
 Difficulty here, is, How shall a private Christian govern
 himself, when the very Guides and Ministers of Religion de-
 termine differently, concerning these Matters in Question a-
 mongst us, some warranting and allowing them, others as
 much disapproving them ? By what Rule shall he choose
 his Guide ? [*To which you Reply.*]

As for those who scruple at Conformity, and are tolerably
 able to judge for themselves, let not such rely barely on the
 Authority either of one or the other ; all we desire of them
 is, that they would equally hear both Sides, that they would
 think the Ministers of the Church of *England* have some
 Sense and Conscience too, as well as other Men, and are able
 to say somewhat for what they do themselves, or require of
 others, and laying aside all Prejudices, Favour to, or Ad-
 miration of Men's Persons, they would weigh and consider
 the Arguments that may be propounded to them, being
 Diffident of their own Apprehensions, and Indifferent to
 either Part of the Question, that they would think it no
 Shame to change their Mind, when they see good Reason
 for it.

Could we thus prevail with the People diligently to exa-
 mine the Merits of the Cause, our Church would every Day
 gain more ground amongst all Wise Men ; for we care not
 how much Knowledge and Understanding our People have,
 so they be but humble and modest with it ; nor do we desire
 Men to become our Proselytes any further then we give
 them good Scripture and Reason for it.

Upon Reading whereof (being sent me by a Friend) I
 betook my self to a serious Search, and impartial Consideration
 of the Controversy, and the Arguments tender'd on both
 Sides, (many of the Learned Guides, as you well observe,
 being of such different Minds herein) and more particularly
 have I weigh'd those Arguments mention'd by your self in
 that Discourse (in Conjunction with what the Reverend
 Dr.

Dr. *Stillingsfleet*, the Learned Dr. *Moore*, and others, have spoken to the same purpose;) together with what is, or suppos'd may be said in *Answer* thereto. And from this Christian Encouragement and Invitation from your self, have presum'd, tho' a Stranger to you, to present it to you, with a Disposition (as you advise) meekly to hearken to and receive Instruction, or Conviction from your self, or any of the Learned, trusting that you shall find no evil Affection, Love of a Party, or carnal Interest, shall influence or byals my Judgement, or that I shall think it any Shame to change my Mind, when better Reason is offer'd for my Conviction.

Resting confident in your Candor and Ingenuity, that what you have said herein to draw forth the Scruples of any *Dissenter*, is not to lay a Bait thereby to catch him in any Snare, or to take any Legal Advantage of him for his Dissatisfaction to the Religion by Law establish'd (which is hedg'd with so many Legal Penalties; but out of a *Noble Christian Principle*, that you may have an Opportunity to discover, with how much Meekness of Wisdom and Demonstration of Truth, you can treat, convince and satisfy a Gain-sayer, having so generously declar'd, *That you do not desire Men should become your Proselytes, further than you give them good Reason and Scripture for it*; Club-Law being none of the Arguments you treat a scrupulous or tender Conscience with.

The *Arguments* and *Objections* are these that follow:

The *First Objection* we shall mention, as brought against the Non-Conformity and Separation of the *Dissenters* from the Church of England, is this, ——— *That they have no Reason or Cause, on a Conscientious Account, so to do; because the principal Things they take Offence at, are not forbidden in the Scriptures; and till they can produce a Scripture to the Negative, as a Negative Article of Faith, that says we are not to do so, or so, Kneel at the Communion Cross in Baptism, keep Holy-Days, use Liturgies, Litanies &c. they can have no Cause of just Scruple.*

Objection 1: Because what they are offended at, are not forbidden in Scripture.

And thus, Sir, you are pleas'd to argue, viz. 'That there can be no Transgression, but by either Omitting what the Law commands, or Doing what the Law forbids: For Instance; If a Man can shew where *Kneeling at the Sacrament* is forbid-

Scrupulous Conscience. p. 18.

den in Scripture, and *Sitting* requir'd; where *Praying by a Form* is forbid, and *Extemporary Prayers* are enjoyn'd; then, indeed, the *Dispute* would soon be at an End; but if neither the One nor the Other can be found, as most certainly they can't, then *Kneeling at the Sacrament*, and *Reading Prayers out of a Book*, must be reckon'd amongst Things lawful, and then there is no Need of Scrupling them, because they may be done without Sin; nay, where they are requir'd by our Superiors, it is our *Duty* to submit to them, because it is our *Duty* to Obey them in all Lawful Things. This way of Arguing (you say) is very plain and convincing. And to the same purpose, we have Dr. *Stillingfleet* in his late Answers to several of the *Dissenters*, affirming, that *Those are Schismaticks, that deny Submission to the Government of the Church of England*; and he tells us in plain terms, assuredly, that the *Reasons of this Denial* do not signify a *Button*; *Those* (says he) *who separate from the Church of England, make this their Fundamental Principle as to Worship (wherein the Difference lies) that nothing is lawful in the Worship of God, but what he hath expressly commanded; we say that all Things are lawful which are not forbidden, and UPON THIS SINGLE POINT stands the whole Controversy of Separation as to the Constitution of our Church.*

Here is the Objection in Words at Length, and which you will find to be no other, than what the *Papists* make to the Church of *England* on the same Occasion, which I shall transcribe in their own Words, and the Answers of your own Party to it, which I hope will be esteem'd a fair and satisfactory Way of Reply.

Dr. *Stillingfleet* giving us an Account of his *Papish Adversary's* Plea, and how he return'd the Negative Articles to be prov'd by him, makes to him this Answer.

But the strangest Effort of all the rest, is what he has reserv'd to the last Place, viz. *That that the Charge of Idolatry against 'em must be vain and groundless, because if I be press'd close, I shall deny any one of these Negative Points to be Divine Truths, viz. That Honour is not to be giv'n to the Images of Christ and his Saints; that what appears to be Bread in the Eucharist, is not the Body of Christ; that it is not lawful to invoke Saints to pray for us* — [These are the *Jesuit's* Words, requiring the Doctor to prove those Negatives, on which

In his Discourse concerning the Idolatry of Rome, P. 175. S. 16.

which single Point he puts the Stress of his Argument.] Then follows his Answer, which I pray you to mind well, because it is the Answer you must take to the like Question from us, viz.

‘ But the Answer to this is so easie, that it will not require much Time to dispatch it. For I do assert it to be an Article of my Faith, that God alone is to be worship’d with Divine and Religious Worship: And he that cannot hence infer, that no created Being is to be worship’d, has the Name of reasonable Creature giv’n him to no Purpose. What need we make Negative Articles of Faith, where the Affirmative do necessarily imply them? If I believe, that the Scripture is my only Rule of Faith, as I most firmly do; Will any Man, who considers what he says, require me to make Negative Articles of Faith, that the *Pope is not*, *Tradition is not*, *Councils are not*, *A private Spirit is not*? For all these are necessarily imply’d therein. And so for all particular Doctrines rejected by us on this Principle, we do not make them Negative Points of Faith, but we therefore refuse the Belief of ’em because not contain’d in OUR ONLY RULE OF FAITH: On this Account we reject the *Pope’s Supremacy*, *Transubstantiation*, *Infallibility of the Present Church* in delivering Points of Faith, *Purgatory*, and other FOPPE-RIES impos’d on the Belief of Christians; so that the short Resolution of our Faith is this, That we ought to believe nothing as an Article of Faith, but what God hath reveal’d, and the compleat Revelation of God’s Will to us is contain’d in the BIBLE, &c.

And what could have been spoken with fuller Evidence and greater Demonstration of Truth: Therefore as joyning Issue with the *Doctor*, that on this single Point stands the whole Controversy of Separation, as to the Constitution of their Churches, viz. That nothing is lawful in the Worship of God, but what he has expressly commanded, (as say the *Dissenters*) and not all Things lawful which are not forbidden, as say the Advocates for the Church of *England*; let his own Words decide the Matter, and for ever determine the Case. For what need the *Dissenters* (as the *Doctor* affirms on their Behalf) make Negative Articles of Faith, where the Affirmative necessarily imply them; If they do believe with the *Doctor*, that the Scripture is their ONLY Rule of Faith, as they most firmly declare to do, will any Man, who considers what he says, require

Answer to the Objection.

quire them to make Negative Articles of Faith, that *Popes, Councils, Private Spirits, Traditions* are not, and so for all particular Doctrines rejected by them on this Principle. They do not with the *Doctor*, make them Negative Points of Faith, but they therefore (with him) refuse the Belief of them, **BECAUSE NOT CONTAIN'D IN OUR ONLY RULE OF FAITH.** On this Account they do (with the *Doctor*) reject the *Pope's* Supremacy, *Transubstantiation, Infallibility* of the Church of Rome in delivering Points of Faith, viz. *Purgatory* and other *Fopperies*, as *Salt, Oyl, Spittle, Exorcisms, Conjurations, Baptizing* of Bells, &c. And on the same Account do they reject, what the *Protestants* have receiv'd either from *Pagan* or *Papists*, as to National, Provincial, Diocesan and Parochial Churches, because not contain'd in our **ONLY RULE** of Faith. As also of the Government of the Church of Christ by *Lords, Arch-Bishops, Bishops, Deans, Arch-Deacons, Parsons, Vicars, Curates, Chancellors, Officials, &c.* because not contain'd in our **ONLY RULE** of Faith. In like Manner do the *Dissenters* also reject the Consecrating Churches, Chappels, Cathedrals, Priests, Garments, Altars, Liturgies, Singing Service, Litanies, Bowings, Crossings, Cringing, Holy-Days, Fasts, Feasts, Vigils, because not one Word of any of them is contain'd in our **ONLY RULE** of Faith; so that the short Resolution of the *Dissenters* and the *Doctor's* Faith in this great Point is this, That they ought to believe nothing as an Article of Faith, but what God hath reveal'd, and that the compleat Revelation of God's Will to us is contain'd in the **BIBLE.**

Therefore Christ having in the Affirmative compleatly reveal'd to us his Mind and Will in the Bible, both as to the Doctrine and Discipline of his Church, we need not go to *Pope, Council, Tradition*, or any other, for Additions to either, nor trouble ourselves to make Negative Articles of Faith and Practice, which would be as ridiculous as endless.

And this we hope the *Doctor* and all his Party will take for good Pay, and that you your self, Sir, amongst the rest, will joyn Issue, and acknowledge, *That this Way of Arguing is very plain and convincing.*

But this being so well perform'd by the *Doctor*, what shall we say, that so Wise, so Learned. and so Great a Man as *Dr. Stillingfleet*, should forget himself so far, as to make Head and run counter against his own Arguments, and to that Degree, as to pawn the whole Controversy on that single Point which

which he had so infallibly and indisputably resolv'd, which indeed is very strange and wonderfull; but yet on serious Thoughts, we shall find it but a fulfilling of that Word of the Lord, *Isaiah xxix. 14. &c. I will do a marvelous Work amongst this People, ev'n a marvelous Work and a Wonder: [But what is that?] Why the Wisdom of their Wise Men shall perish, and the understanding of the Prudent Men shall be hid. [But when shall that be?] Ver. 13. When they teach for Doctrines, the Commands [or the Fear or Worship] of God, for the Precepts of Men.* Our very Case, and whereof we have frequent and continual Experience! For with what Evidence and Demonstration of Truth will the *Papists* argue against, and censure the *Heathen* for their Idolatries, and yet at the same Time be guilty of the same thing themselves, and expose themselves to the Censure of the *Heathen* on the one Side, and the *Protestants* on the other?

How wisely, how spiritually will *Protestants* dispute with, handle and judge the *Papists*, for leaving the Word of God for Fables [for their Will-Worship, false Worship, Idolatry, &c.] and yet at the same Time be guilty of Will-Worship themselves, exposing themselves to the Censure both of *Papist* and *Non-Conformist*? Of which we might give you divers Instances both of the one and the other. And whereof take one or two.

This very *Jesuit* who disputes with the Doctor, falls out in a most severe Censure of the *Pagans*, for their most damnable Diabolical Idolatry in Worshiping their Inferior Deities, as *Venus, Mars, Bacchus, Vulcan*, and the like Rabble of Devils (as he calls them) who were their *Demons, Hero's, or Intercessors* to their Superior Deity, *Jupiter* not being aware (which also the Doctor improves against him) that they were guilty of same Crime themselves, in setting up their Inferior Deities, the *Virgin Mary, St. Peter, St. Paul*, and an hundred more, as *Mediators and Intercessors* to the Supream; and to whom, as the Doctor observes, they pay Divine Honour and Worship, Bowing and Kneeling before them, and their Images also? which he proves against them to be no less Diabolical Idolatry.

The *Jesuit* being quick-sighted, returns smartly upon the Doctor, That whilst he judges their Bowing and Kneeling before their Images to be Idolatry, how can we justify their Bowing and Kneeling before the

Dr. Stillingfleet
Idolatry of Rome,
p. 22.

See p. 49, 51, &c.
p. 159, 160.

Page 71.

Con-

Consecrated Elements, Bowing at the [*Altar, East*] Name, of *Jesús*, Putting off their Hats, &c. which the *Jesuit* on the one Hand, and the *Dissenters* on the other Hand, improve against him.

And so whilst Dr. *Pierce* severely censures the *Papists*, for varying from the Primitive Pattern in their Superstitions and Abominations, *Because it was not so from the Beginning*; *Ser- gent* the *Jesuit* returns his own Argument smartly upon him for doing the same Thing in many Particulars, and which the *Dissenter* also does for the same; viz. For varying in so many Things from the Primitive Pattern, whilst he judges others for the same.

To which we might add divers Instances, both as to *Papists* and *Protestants*, especially in those three Points, *Idolatry, Imposition, and Persecution.*

So that as it has been generally observ'd, the *Papists* Arguments against the *Heathens*, the *Protestants* Arguments against the *Papists*, are most substantial Arguments against themselves, when their *Practice* gives their *Principle* the Lie, and so rendring themselves altogether inexcusable, as saith the Text, Rom. ii. 1, 2, 3. *Therefore thou art inexcusable, O Man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same Things. But be sure that the Judgment of God is according to Truth, against them which commit such Things. And thinkest thou this, O Man, that judgest them which do such Things, and doest the same, that thou shalt escape the Judgment of God? &c.*

Another Objection brought against the *Dissenters*, is, *Because they separate from the Church of England for meer Niceties, for little Things, which in their own Nature are indifferent.*

To that purpose you are pleas'd to express your self, viz.

Scrupulous Conscience p. 5. A *Scrupulous Conscience* is conversant about Things in their own Nature indifferent; and it consists,

• Either in strictly tying up your selves to some Things which God has no where commanded; as the *Pharisees* made great Conscience of Washing before they did eat, and abundance of other unnecessary Rights and Usages they had of Men's own inventing and devising, which they as religiously, nay, more carefully observ'd, than the indisputable Commands of God himself.

* Or in a Conscientious abstaining from some Things which are not forbid, nor any Ways unlawful. *Touch not, Taste not, Handle not*; douting and fearing where no Fear is, thinking that they should as much offend God by eating some Kinds of Meats, wearing some Garments, as they should do, were they guilty of Murder and Adultery. Which is the Case of many amongst us, who by Scrupulosity about little Matters, seem more precise and austere, than other good and honest Christians are, or themselves need, or ought to be.

And a little further you add, — A *Scrupulous Conscience*, therefore, starts and boggles, where there is no real Evil or Mischiefe, is afraid of omitting or doing what may be omitted, or done without Sin. Which I know not how better to illustrate, than by those unaccountable Antipathies or Prejudices, that some Men have against some Sorts of Meats or Living Creatures, which have not the least Harm or Hurt in them, yet are so offensive and dreadful to such Persons, that they fly from them as they would from a Tyger or Bear, and avoid them as they would do the Plague or Poyson. Just thus do some Men run out of the Church at the Sight of a Surplice, as if they had been scared by the Apparition of a Ghost.

A late Piece, call'd, *A Resolution of Conscience*, &c. (suppos'd to be Dr. Moor's) affirms thus much:

1. That the Government of our Church by Bishops,
2. The Liturgy, or Set-Forms of Prayer, Administration of Sacraments.
3. Certain Rites of the Church, particularly the Surplice, the Cross in Baptism, the Gesture of Kneeling at the Communion, the Ring in Marriage, the Observation of the Church's Holy-Days. All which (*says he*) I take for granted, are indifferent in their own Nature; that there is nothing of Viciousness or Immorality in any of them to make them unlawful. I know no Body (*says he*) so unreasonable as not to grant this.

Mr. William Allen, in his late Piece, call'd *Catholicism*, says to the same purpose,

That the Ceremonies of the Church of England are not enjoyn'd as Things of divine Appointment, but only as of an indifferent Nature, and therefore there is no Reason to scruple them." And again says, "That the Ceremonies

remories and Service of the Church, or Use of Things in or about God's Worship, which are not of the Essence of it, nor us'd under the Notion of being commanded by God, but professedly used as Things indifferent in their own Nature, and only as Matters of humane Prudence, cannot justly be charg'd to be false Worship.

The Author of the *Protestant Reconciler* tells us, That it is acknowledged by the Church of England, that the Ceremonies us'd in and by that Church imposed on her Members, are in their own Nature Things indifferent; Thus (*says he*) in the Preface to the Book of *Common Prayer* it is determin'd, that the particular Forms of Divine Worship, and the Rites and Ceremonies to be us'd therein, are in their own Nature Things indifferent. Dr. *Stillingfleet*, and many more, speak the same Thing.

So that by [*indifferent*] they would have us to understand Things of a middle Nature, that are neither good or bad of themselves, otherwise than as enjoyn'd for Order or Prudence by Superiors, and alterable at Pleasure; therefore King *James* opposes them to *Necessary* Things, which are enjoyn'd by positive Scripture; and so the *Protestant Reconciler* defines them, telling us thus: 'The Ceremonies which are impos'd by our Church, as they have nothing sinful in their Nature, for which Inferiors should refuse Submission to them, so have they nothing of real Goodness, nothing of positive Order, Decency, or Reverence, for which they ought to be commanded.'

This we are told in Words and Pretence, the better to gild the Pill, to make it go down the glibber; but if you look more narrowly into the Matter you will find, that you your selves, as well as the *Dissenters*, have justly another Sense of them, and that the Church of England doth both use and impose them as necessary Things, (whatever they import in their own Nature.)

For, *First*, Are they not Things consecrated and dedicated to holy Uses, in the Worship and Service of God, which makes them cease to be indifferent? *Hooker* says, 'Festival Days are clothed with outward Robes of Holiness, and that Places and Times of Divine Worship are so too, and the Cross an holy Sign.

Dr.

Dr. Burges says, Ceremonies may be call'd the Worship of God: The Professors of Leyden call only such Things, Persons, Times and Places holy, as are consecrated and dedicated to God; but so in their Esteem and ours also is their Diocesan Episcopacy and Priesthood, their Churches, Liturgies, Kneeling, Bowing, Crossing, Festivals, Ecclesiastical Courts, and Excommunications.

Secondly, They are not indifferent (but necessary Things in your Esteem) as appears by the Declaration of the Commissioners at the Savoy on the King's first Coming, over-ruling the Arguments of their Dissenting Brethren, pleading for Reformation and Tenderness, which says, 'That the Apostle has commanded that all Things be done decently; and that there may be Conformity, let there be *regula*, a Rule and Canon for that purpose; and thence they infer'd, that tho' Charity will move to pity, and relieve those that are truly perplex'd and scrupulous, that we must not break God's Commands in Charity to them; and therefore we must not perform publick Services indecently and disorderly for the sake of tender Consciences.' And all this is said to justify the Refusal, to abate the Imposition of Ceremonies, especially those three then contended about, *Surplice, Sign of the Cross, and Kneeling at the Communion.*

Protestant Reconciler
Part. I. p. 39. § 8.

So that here they are made necessary, and a Command of God urg'd to inforce them; viz. That Things be done decently and in Order, (tho' by the way) no other Command than Bellarmine urges to establish the whole Popish Service and Ceremonies of the Church of Rome, viz. by this Precept of the Apostle.

Bellar. de offic. Sacram. l. 2. cap. 31.

And Thirdly, Do not they as necessary Things impose, and inforce them with all Severity imaginable, by Ecommunicating of Dissenters, thereby knocking the Fly on the Neighbours Head with a Hatchet, to the Knocking out his Brains, as says Dr. Taylor, destroying them in their Liberties, Estates, yea, Lives also, which surely must not be for Trifles, but necessary Things.

Yet so hardy and bold to do all this (as the Protestant Reconciler worthily observes to them) to the Reproaching the Wisdom and Faithfulness of Christ, and the Primitive Churches, for want

Protestant Reconciler
Part. I. p. 38, 39, 41, &c.

of such Decency and Order (for they had no such); the Wisdom of the Church of *England*, who have declar'd, that their Rites and Ceremonies are in their own Nature Things indifferent, and may be alter'd and chang'd; as also that they had their Beginning from the Institutions of Man. The Wisdom of King *James* and King *Charles*, who have both of them declar'd them to be esteem'd unnecessary, as being but indifferent Things, and not commanded by God, and therefore alterable at Pleasure. But especially (says our Author) hereby become guilty of adding to the Word of God, of *Will-Worship*, of Teaching for Doctrines the Commandments of Men, of imposing these Things as necessary Parts of Worship, and so of Worshipping God in vain, as (says he) will appear by what the best Assertors of the Doctrine of the Church of *England* have declar'd in this Case, quoting Mr. Faulkner's

Mr. Faulkner,
lib. Eccl. 159.

Bishop Sanderson's
Sermon on Mat.
15. 9. p. 8, 9, 10.

Assertion, in saying hereupon, *We add unto the Word of God, when we teach any Thing to be commanded, or forbidden by the Law of God, which indeed is not there commanded, or forbidden.* And Bishop Saunderson, *That then Men teach for Doctrines the Commandments of Men, when they teach any Thing to be absolutely unlawful, which God hath not forbidden in his Word; and if any Man shall wear a Surplice, or Kneel, or Cross, with an Opinion of Necessity, and for Conscience sake towards God, as tho' God's Service could not be rightly perform'd without them; yea, altho' the Church had not perform'd them, doubtless the Use of these Ceremonies, by reason of such his Opinion, should be Superstition to him.*

Friendly Debate,
p. 115.

And Dr. Patrick in the *Friendly Debate* — *Then (say they) Will-Worship is erected, when any Thing is enjoyn'd to be done, or not done, as if it were the Will and Command of God he should be so serv'd: when it is a meer Constitution of the Will of Man.* Then do we make Ceremonies to be Parts of *Divine Worship*, when we suppose them to be so necessary, that the doing of them would be a Thing pleasing to God, and the omitting of them the contrary, altho' there were no humane Law which requir'd the doing of them. And Secondly, when we suppose them unalterable and obligatory to the Consciences of all Christians, for this supposes an equal Necessity with that of Divine Institution.

All which so fully speaks the Sense of the Dissenters, that there needs no better Answer to be given, than what they themselves

themselves have put into their Mouths. But says Mr. Allen, in Contradiction to his Brethren, *Catholicism*, p. 259, that *Things are not us'd as commanded by God*, (taking for granted they had not so urg'd them) and only as Matters of humane Prudence, cannot (he says) be charged with *Wilt-Worship*. But for his better Information, we would refer him to the *Protestant Reconciler*, and the many Authorities urg'd by their own Pens to clear the same, with this Addition as to *Jeroboam's* Case, who vary'd but in four Particulars as to the Service and Ceremonies of Worship; viz. the Place of Worship (*Dan* and *Beitbel* instead of *Jerusalem*), 2. The Signs of Divine Presence (*Golden Calves* instead of *Cheerubims*). 3. The Time of the Feast (15th of the 8th Month, instead of the 7th). 4. Persons administering, (making of Priests). All which, one might think, wre but Circumstantial about Worship, and impos'd not under the Notion of being commanded by God, but only (as Mr. Allen observes of our Ceremonies) as Matters of humane Prudence; and for which *Jeroboam* had much to say to the Dissenters in that Day, who oppos'd and seperated from him for the same (2 Chron. 11. 16. with 13. and 14.) as Mr. Ainsworth in his Plea for *Jeroboam* most notably observes, who kept in the mean Time to the Articles of Faith and fundamental Ordinances of Religion; worshiping with Reverence the God of his Fathers, making Alteration in Things meerly Ceremonial, whereof no expresse Law forbidding, and being variable, as Time, Place and Person, gave Occasion.

Arrow against Idolatry, p. 45, to 74.

But however, *Jeroboam* might mince the Matter, and make light of it, as others do in Circumstances; yet God, being a jealous God, would not admit of such Innovation, and varying from his pure Worship, but reproveth these for desperate Idolatry, and reputes it no other than the worshipping of Devils, 2 Chron. 11. 15. His Supremacy in the Kingdom not being able to bear him out in altering the Ordinances of the Service of God; and so doing things out of his own Heart, 1 Kings 12. 33. it became his Sin, and made *Israel* to sin, thereby doing Evil above all that went before him, having made other Gods and molten Images, to provoke the Lord to Anger, 1 Kings 14. 9. casting him behind his Back: Therefore the Lord threatens in the next Verses, in these Words; *Behold I will bring Evil upon the House of Jeroboam, and will cut off from Jeroboam him that*

Jeroboam's Rites and Services, and ours compar'd.

that pisseth against the Wall, and him that is shot up and left in Israel, and will take away the Remnant of the House of Jeroboam, as a Man taketh away Dung, till it be all gone. Him that dyeth of Jeroboam in the City, shall the Dogs eat; and him that dyeth in the Fields, shall the Fowls of the Air eat; for the Lord hath spoken it. All which came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply, and consider that these prudent and indifferent Circumstantials about Religious Worship (as they are pleas'd to term them) however mim'd and extenuated, may be of the same Nature with Jeroboam's Idolatry, with this Aggravation, Jeroboam vary'd but in four, and these in above forty Particulars, wherein they have presum'd to swerve from the Pattern, and add to God's Word and Worship.

Another Objection is this and none of the least, viz. That Dissenters have no Cause to separate from the Church of England, for Symbolizing with Romish Rites and Ceremonies; because they only retain and practice such Rites and Ceremonies which were practis'd by Antiquity, before Popery took place in the World.

To this purpose you are pleas'd to say in your *Scrupulous Conscience*, ----- ' Now our first Reformers here in England, did not go about to invent a new Species of Government, to devise new

' Rites and Ceremonies, and a new Form of Worship, such as should be least excepted against, and then obtrude it upon this Nation, as was done at Geneva, and some other Places; but they wisely consider'd, if they did but reject what the Romanists had added to the Faith and Worship of Christians, lay aside their novel Inventions, Usurpations, and unwritten Traditions, there would remain the pure, simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we any Thing of Popery left amongst us, but what the Papists had left amongst them of Primitive Religion and Worship.

Thus saith the Resolution of the Case of Conscience, ' That the Rites of the Church of England, are exceeding few, and those plain and easy, grave and manly, founded on the Practice of the Church long before Popery appear'd on the Stage of the World. And again,

As

As to our Churches prescribing a Liturgy of Set-Forms of Prayer, and Administration of Sacraments, and other publick Offices, it is easy to shew, that symbolizing with the Church of Rome herein, is so far from being culpable, and much more from being a just Ground of Separation from our Church, that it is highly commendable; for as here in our Church, no less symbolizeth with the Primitive Church, than with that of Rome, as she is now constituted.

And Dr. Saravia, who says thus: *Satis est modestis & piis Christianis satisfacere, qui ita recesserunt a Superstitionibus & Idolatria Romana Ecclesia, ut probatos ab Orthodoxis Patribus mores non rejicient,*

N. Fratri & Amico Respon. ad Art. 12.

That it may be a sufficient Satisfaction to modest and pious Christians, that there is such a Departure from the Superstitions and Idolatry of the Church of Rome, as not to reject the approved Customs of the Orthodox Fathers.

These our Rites and Ceremonies (says Dr. Stillingfleet) are retain'd, and kept out of due Reverence to Antiquity. And again, These Ceremonies were retain'd or impos'd, to manifest the Justice and Equity

Historical Account, p. 16.

Page 14.

of the Reformation, by letting their Enemies see, they did not break Communion with them for meer indifferent Things, or that they left the Church of Rome no further, than they left the Ancient Church.

The Doctor further assures us, That as to Discipline, respecting the Government of the Church by Bishops, it is to be made good by an universal Tradition universally receiv'd since the Apostles Times, as the Apostolical Government, viz. Diocesan Bishops.

As to Government of our Churches by Bishops (says the Resolver) it is so far from being an unlawful Symbolizing with the Church of Rome, that we have most clear Evidence of its being a Symbolizing with her in an Apostolical Institution.

Resolution of the Conf. p. 38.

Thus you have the Objection in Words at Length, to which, in each Part, the Dissenters do say, or may be suppos'd to say, as follows:

Answer to the 3d Objection.

In the First Place, If it be taken for granted that the Pattern is fetch'd from those Times, and not from the Popish Times, viz. Rome in its Apostacy, we would enquire these two Things: 1. By what Rule or Reason they should be a Pattern to us, so as to have their Rites and Services impos'd

on

on us for our Ritual? And 2. Whether there were not great Errors and Superstitions in those Times, as well as the succeeding Ages?

First, Why should our first Reformers any more impose the Rites and Customs of those Times on us, than any other? Why were we more oblig'd to accept of the Ecclesiastical Laws of *Constantine*, than his Civil? as *Dr. Taylor* well urges.

That the Fathers met at *Laodicea*, at *Antioch*, at *Nice*, at *Gangra*, a Thousand or Thirteen Hundred Years ago, should have any Authority over us in *England* so many Ages after, is so infinitely unreasonable, that none but the Fearful and Unbelievers, the Scrupulous, and those that are *devoid of reason*, of a slavish Nature, and are in Bondage by their Fear, and know not how to stand in the Liberty, by which Christ has made them free, will account themselves in Subjection to them. If on this Account, the Rulers of the Church will introduce any pious, just, warrantable Canon, we are to obey in all Things where they have Power to command: But the CANONS (says he) for being in the OLD CODES of the Church, bind us no more than the LAWS OF CONSTANTINE.

No, they must go higher, or else it will not do. To the first Primitive Christianity, and Religion, in the first Primitive Times giv'n us by Christ and his Apostles. For *Dr. Stillingfleet* has well instructed us, if we believe the Scriptures are the ONLY RULE OF FAITH; then it follows, Councils and Fathers, Traditions and Private Spirits are no more our Rule than the Pope himself; and therefore, with the Doctor, we refuse the Belief of all the Additions, Inventions, Traditions, because not contain'd in our only Rule of Faith: To the Law, and to the Testimony, if they speak not according to that, it is because there is no Light in them.

But Secondly, Do we not find those very Times abounding very much with Error and Superstition? Which is an Argument, we should not receive them for our Pattern more than others; whereof I shall give you some Instances from their *Navi*, or Errors, mention'd by the *Centurists*, viz. That *Origen* asserted two Christs, deny'd his God-head,

These Primitive Times abounded with Corruptions.

Novat. Cent. 3. p. 262. 263. &c.

Origen so rupt.

the head of the *Arians* and *Pelagians*, holding (as *Jerome* says) very desperately about the Spirit, and very corruptly about Angels, Devils, Creation, Providence, Original Sin, Church-Government, and the Resurrection and Sacrificing for the Dead. *Orig.* l. 3. in *Jo.* Baptism takes away Sin, and that there must be a Baptism after the Resurrection. They also say of *Cyprian*, That *Cyprian* affirmed the Church of Rome to be the Mother-Church; that there ought to be one High Priest over the Church; and that the Principal Church is *Peter's* Chair, from whence the Unity of the Priesthood ariseth; and that on *Peter* the Church is founded: That he was a violent Impugner of Priests Marriages; held that Sins are done away by Alms and good Works: That the Person baptizing in the very Act confers the Holy Spirit; that *Chrism* and *Exorcism* are absolutely necessary; and there should be Sacrifices for the Dead, tho' some suppose many of these Things were foisted in by the *Papists*.

St. *Austin* prays for the Dead, the Soul of his Mother *Monica*.

Cyprian corrupt.

Austin corrupt.
De confes. l. 9. c. 3.

St. *Ambrose* for the Soul of *Theodosius*.

Ep. con. Aeri.

St. *Gregory* for the Soul of *Trajan*.

Her. 75.

St. *Austin* says, Prayers avail not unto all alike, who are departed; therefore when the Sacrifices of the Altar, or of Alms are offer'd for all them who are baptiz'd, and are defunct, for the good, they are Thanksgivings; for the not very bad, they are Propitiations; for the very bad, tho' not help the Dead, yet comfort the Living.

Chrysostom and others corrupt.

Chrysostom was for Offering Prayers for the Dead with Alms and Oblations.

1 Cor. 16.
Rom. 41.

Austin, a great Friend to Reliques, affirming great Miracles wrought by them.

De Civ. Dei. l. 22.
c. 8.

Jerome, a great Defender of Reliques, and Adoration of them.

Cont. Virgil. Ep. 2.

Constantine, a great Admirer of Reliques.

Mr. *Mede* says, That Primitive Christians canonized Saints, and honoured the Reliques in Imitation of the Gentiles, their Dæmon-Worship, thereby to allure them; which, says he, laid the Foundation of *Necromancia*, and Idolatrick Apostacy.

Apostacy of later Times, on 1 Tim. 4. 1.

They had Sufflation, Trine Immersion, Exorcism, *Chrism*, White Garments, Milk, Honey

More of the Corruption of those Times.

to the New-baptized, giving the Eucharist to the Infant, from the 4th to the 12th Century, mingling Water with the Sacramental Wine, Eulogia, &c. To which Head you may add the Royal Witness in the Beginning.

So that from the Consideration of the Errors and Superstitions, abounding in these Times, there is no Ground why our First Reformers should propose them for our Pattern; for if in one Thing, why not in another?

But in the next Place I presume on a fair Examination of Particulars, these two Things will appear, 1. That we in the Church of England do not in our Rites, Services and Ceremonies symbolize with Antiquity. 2. That we do wholly symbolize in most, if not in all of them, with Popery.

1. It is manifest that our first Reformers, as we are told, did not make such a perfect Piece from Pure Primitive Antiquity in the first Reformation, and forming of our Liturgy, which contains so much the Rites, Services, and Ceremonies of the Church; for if so there had been no such Need to make so many Alterations, and reform so often, and in so many Things the Reformation. And that they have so done, the Author of the *Protestant Reconciler* gives us this Account.

Prot. Rec. Part 1. Postf. ' It is certain (says he) that our Church ' has already alter'd her Liturgy at several ' Times and in several Parts; viz. The Les- ' sons, Festivals, Ceremonies, Rubrick, Col- ' lects, Prayers, the Form of Administration of Sacraments, ' the Catechism, Confirmation, Marriage, Visitation of the ' Sick, the Burial of the Dead and Communion. All which he had demonstrated in each Particular, and from thence he makes these three Remarks.

1. ' That the Pretence of still Retaining and Imposing the ' present Ceremonies out of due Reverence to *Antiquity*, is ' false and hypocritical.

2. ' That it cannot justly be pretended that these Ceremo- ' nies are retained and imposed to manifest the Justice and ' Equity of the Reformation, by letting their Enemies see ' they did not break Communion with them for meer indif- ' ferent Things, or that we left the Church of Rome no ' further than she left Antiquity.

3. ' Hence

3. 'Hence it appears how senselessly it is alleged, that we cannot abate, or change these Ceremonies, because they have been once received and owned by the Church.'

But in the next Place, the Descending into Particulars, will give a fuller and clearer Demonstration of our not Symbolizing with Antiquity in all our Rites and Ceremonies.

Instances given to prove their Novelty.

FIRST, Because so many of them are Novel, and so many disowned by Antiquity, and so much which has been really from Antiquity, has been disowned by us, and blotted out of the Liturgy.

First, That most of them are Novel, or disowned by Antiquity. We shall begin with those three Principal Ceremonies, about which there was so much Contention at the Savoy; viz. *Kneeling, Surplice, and the Cross in Baptism.*

1. That of *Kneeling* at the Altar, or at the Sacrament of the Supper, is put amongst the rest of the Antient Ceremonies, before any such Thing as *Popery* was in the World, which is Novel, and but of Yesterday, never known before *Transubstantiation*, nor with us *Protestants* received till *Edward the Sixth's* second Common-Prayer, for in the first it was not. *Peter Martyr* saith, *Propter Transubstantiationem & realem praesentiam in-vecta est in Ecclesiam*; That to maintain *Transubstantiation* and real Presence, it was brought into the Church.

Kneeling at the Altar.

We are told in the *Decretal*, that *Pope Honorius*, 1214. ordained *Kneeling* at the Sacrament.

Decretal, l. 3. tit. 1. cap. 10.

And his Predecessor, *Innocent* the 3^d *Transubstantiation*. It is said, That in *Tertullian* and *Chrysostom's* Time, they were said to stand at the Altar, when they partook of the Supper.

Hospin. de Orig. Temp. l. 2. cap. 2. *Socrates*, l. 5.

Socrates saith, They took it in a Table Gesture, Eating it at their Love-Feasts: And *Paras* asserts the same.

Hereupon the *Protestant Reconciler* does tell us, To restrain this *Kneeling Posture* at the Receipt of the Sacrament, out of due Reverence to Antiquity, when no such Posture was used by Antiquity, I fear, cannot be well excused from Falsehood, or from Imposing on the People.

Part. 1. p. 122.

2. As to the *Surplice*, the Fathers used it not, tho' it is clear, the *Pagans* did; from whom the *Papists* had it, and we from them.

2. *Surplice.*

Salmasius as well as *Petavius* his Adversary, owns, That in the Primitive Times the Presbyters did not wear any distinct Habit from the People.

The Reply to Dr. Morson.

Cælestius reproves the French Bishops, who began it as a Novelty, which tended to Superstition, and made Way to Mockery, and Deceiving of the Faithful.

The Surplice was brought into the Church by Pope *Adrian*, Anno 796.

Unreasonable Separation, p. 38.

Dr. Stillingfleet tells us, That as for the Surplice in Parish-Churches, it is not of that Consequence as to bear a Dispute one Way, or other.

3. Cross in Bap.

3. As to the Sign of the Cross in Baptism upon the Forehead only, we read of no such Rite amongst the Ancients, tho' the 30th Canon of the Church tells, It is an honorable Badge, and a lawful Ceremony, by which the Child is dedicated to the Service of Christ, and which Rite was held in the Primitive Church, both Greeks and Latines, with one Consent and great Applause.

It is true, the Antients after Baptism did sign the baptized with a Cross upon his Head and Breast, and anointed him with *Chrism*, as a distinct Order from Baptism; but no such Signing in the Act of Baptism, as Part of that Ordinance.

In *Edward* the Sixth's Time the Reformers did, as the first Service-Book makes mention, sign the Elements three Times with the Sign of the Cross, and also the Child upon the Forehead and Breast when the Godfathers named his Name, and afterwards in Confirmation again in the Breast and Forehead; but all this is laid aside, and a new Thing taken up, which is neither to be found in Antiquity, nor in the first Pattern of our Reformers.

4. Confirmation. As to the Order and Office of Confirmation in the Rubrick and Liturgy, it is another thing that the Antients used. That was to be done with *Chrism* by the Hands of a Bishop, with two Crolles, one on the Breast, the other on the Forehead, immediately after Baptism was administered, (and as a distinct Ordinance from it) but this is to be performed by the Hands of a Bishop, without any *Chrism* or Consignation, when they come to Years of Discretion.

Why Confirmation not Scriptural. Archbishop Cranmore.

As there doth not appear any Warrant from Antiquity for this Confirmation, so neither is there any Direction in Scripture for it; as Archbishop

bishop *Cranmore* doth fully acknowledge, where-
of we have an Account from Dr. *Burnet* out
of a Manuscript, written with the Bishop's own
Hand, by Way of Question and Answer, as he found it in
Cotton's Library, Cleop. E. 5.

*Cotton's Lib.
Cleop. E. 5.*

Quest. Whether Confirmation be instituted by Christ?

Answ. There is no Place in Scripture that declareth this
Sacrament to be instituted by Christ.

1. Because the Places alleged for the same be no In-
stitutions, but Acts and Deeds of the Apostles.

2. Because those Acts were done by a special Gift given
to the Apostles for the Confirmation of God's Word at
that Time.

3. Because the same special Gift doth not now remain
with the Successors of the Apostles.

Quest. What is the External Sign?

Answ. The Church useth *Chrisma*, but the Scripture
maketh no Mention thereof.

As for the Office of *Baptizing of Infants*, as
enjoyed in the Liturgy for Regeneration upon
the Deed done, and to be performed by Gossips,
who are to profess Faith and Repentance in the Infant's Name
and Stead, is generally scrupled and disowned by the *Dissenters*
(as favouring too much of *Popery*) tho' the greatest Part of
them do baptize their Infants.

*Baptizing of
Infants.*

And as for the Antiquity of the Practice, if any Credit may
be given to many learned *Pædobaptists*, it will not appear;
whereof take these following Instances.

The learned Dr. *Taylor* tells us in his *Dis-
swasive against Popery*, 'That there is a Tra-

*Diswasive against
Popery, p. 117.*

dition to baptize Infants, relies but upon
two Witnesses, *Origen* and *Austin*; and the latter having
receiv'd it from the former, it relies wholly upon a sin-
gle Testimony, which is but a pitiful Argument to prove a
Tradition Apostolical. He is the first that spoke it, but
Tertullian that was before him, seems to speak against it,
which he would not have done, if it had been a Tradition
Apostolical. And that it was not so (saith the Bishop) it
is but too certain, if there be any Truth in the Words of
Ludovicus Vives, saying, that antiently none were baptized,
but Persons of riper Years.' He says thus in his *Com.* on
August. 1. 1. c. 27. whose Words are as followeth, *viz.*

None

Ludovicus Vives
Com. on Aug.
l. 1. c. 27.

None were baptized of Old, but those who were of Age, who did not only understand what the Mystery of the Water meant, but desired the same; the perfect Image whereof (saith he) we have yet in our Infant-Baptism; for it is asked of the Infant, *Wilt thou be baptized?* For whom the Sureties answer, *I will.*

The Doctor adds, That the Parents of Austin, Jerom, Ambrose, altho' Christians, did not baptize their Children till they were 30 Years of Age; and that it will be very considerable in the Example, and of great Efficacy for the destroying the supposed Necessity of Derivation of Infants Baptism from the Apostles.

Hugo Grotius (in Annot. on Mat. 19. 14.)
Grotius on Mat.
19. 14.

saith, 'It was no small Evidence, that Baptism of Infants many hundred Years was not ordinary in the Greek Church, because not only Constantine the Great, the Son of Helena, a zealous Christian, but also Gregory Nazianzen, who was the Son of a Christian Bishop, and brought up long by him, was not baptized till he came to Years, as is (saith he) related in his Life.

Daille, the Learned French-man, tells us, Daille. That in ancient Times they often defer'd the Baptism of Infants, as appears (says he) by the History of Constantine, Theodosius, Valentinian, Gratian, and in St. Ambrose; and also by the Orations of Gregory Nazianzen, and St. Basil on this Subject. And some of the Fathers have been of Opinion, that it is fit it should be defer'd: But whence is it (saith he) that the very mentioning hereof is scarce to be endured at this Day? *Use of the Fathers*, l. 2. p. 149.

Dr. Field saith, 'That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long Time, insomuch that many were made Bishops before they were baptized. *On the Church*. p. 729.

Mr. Baxter, a great Asserter and Defender of Infant-Baptism, does ingeniously own, after his long Search into Antiquity, thus much; I will confess, that the Words of Tertullian and Nazianzen shew, that it was long before all were agreed of the very time, or of the Necessity of baptizing of Infants before any Use of Reason, in case they were like to live to Maturity. *More Proofs*, p. 279.

As for baptizing Infants with Sureties, Fide-Jussors, or Godfathers, as the Liturgy enjoins; and such an Essential Part of the Ordinance (owning that the baptized Persons are required to repent and believe, and that Infants are capable to do neither, but that they do both by their Sureties) appears also, if the Learned are to be credited, to be no less a Novelty, as the *Centurists* declare, *Magd. Cent. 4. cap. 6. p. 419. De susceptoribus certi nihil invenias*; that is, you can find nothing certain of God-fathers in that Age. But that it came in the 5th Century, *Cen. 5. c. 4. p. 656. Adhibitos interdum & susceptores, seu Paternos ex Autoribus hujus temporis liquet*; that is, the Authors of the 5th Century mention Sureties, or God-fathers. Upon which *Dr. Taylor* saith.

‘I know God might, if he would, have appointed God-fathers to give Answer in the behalf of Children, and to be Fide-Jussors for them; but we cannot find any Authority or Ground that he hath; and if he had, that it is to be supposed he would have given them Commission to have transacted the Solemnity with better Circumstances, and have given Answers with more Truth, for the Question is asked of Believing in the present; and if the God-Father answers in the Name of the Child, *I DO BELIEVE*; it is notorious, they speak false and ridiculous; for the Infant is not capable of Believing; and if he were, he were also capable of Dissenting; and how then do they know his Mind? And therefore (saith he) *Tertullian* and *Nazianzen* gave Advice, that the Baptizing of Infants should be defer’d till they could give an Account of their own Faith.

Walafridus Strabo, who liv’d about the Year 840. saith (*De Rebus Eccles. c. 26.*) That in the first Times the Grace of Baptism was wont to be giv’n to them only, who were come to that Integrity of Mind and Body, that they could know and understand what Profit was gotten by Baptism; what was to be confess’d and believ’d; what, Lastly, was to be observ’d by them that are New-born in Christ, and confirms it by *Austin’s* own Confession of himself, continuing a Catechumen long before he was baptiz’d. But afterwards (saith he) Christians understanding Original Sin, and lest their Children should perish without any means of Grace, had them (he saith) baptiz’d by the Decree of the Council of Africa; and

and then adds, how God-Fathers and God-Mothers were invented.

Bohemius 1. 2. de *Gen. Moribus*, saith, 'It was in Times past the Custom to administer Baptism only to those that were instructed in the Faith, and seven Times in the Week, before *Easter* and *Pentecost*, catechiz'd; but afterwards, when it was thought and adjudg'd needful to Eternal Life to be baptiz'd, it was ordain'd that New-born Children should be baptiz'd, and God-Fathers were appointed, who should make Confession, and renounce the Devil on their behalf.

As for the *Liturgy* it is another Thing than can be found among the Ancients. Is it not clear, that in the 3d Century, they had no Directory, or Book to pray by, as *Tertullian* in his *Apology* mentions!

Tertul. Apol. 9. c. 30. Ep. 121. We look up to Heav'n with our Hands stretched forth, as being innocent and bareheaded as not ashamed to make our Prayers fine Monitors, without a Directory, as coming from the free Motion of our own Heart.

Platina tells us, that in *Celestine's* Time there was no other Parts of the Mass, but the Reading of the Epistles and Gospels, which was Anno 435. *Palatina* in *Celest. 1.*

Justin Martyr, in the second Century, fully sheweth the Manner of Christian Service in his Time. — 'The Ancient Christians (saith he) had their Meetings on the Sunday, they began with Prayers for the Church, especially for the Enlightned, which were baptiz'd; then the Writings of the Apostles are read, as Time permits; then a Sermon unto the People, to exhort them all unto the Imitation of the best Things; then all do rise up, and pour forth their Prayers again; when their Prayers are ended, Bread and Wine mix'd with Water, are brought forth; which being taken, he who has the Charge goes before the People, with an earnest Voice in Praising God and Thanksgiving, and the People do Answer with a loud Voice, *Amen*. Then the Deacons divide the holy Signs unto all them which are present, and carry the same unto the absent: This saith he we call *Eucharistia*, Thanksgiving; whereof none may partake, unless he believes the true Doctrine, and be washed in the Laver unto Regeneration and Remission of Sins, and live so as Christ hath directed

‘rected, After this is a gathering of Alms.’ And p. 7. ‘He who instructed the People, pray’d according to his Ability.’ Here was no Liturgy or Common-Prayers mention’d.

Walafrid Strabo, who wrote in the 9th Century, saith in his Book *De Rebus Ecclesiæ* Walafrid Strabo.

— All which is done now with a Multitude of Prayers, Lessons, Songs and Consecrations which the Apostles and those who next followed them, did with Prayers and Remembrance of the Lord’s Sufferings, even as he commanded.

Socrates saith, That among all the Christians in that Age, scarce two were to be found, that us’d the same Words in Prayer. Socrates Hist. l. 5. ch. 21.

Pope Gregory the First made a New Form of Service, which they call the *Mass*, and did add many Ceremonies that were not in Use before: So that *Platina* saith, *The whole Institution of the Mass was invented by him, we in England had ours from Gregory, who by his Minister Austin first founded the Church, and introduced most of the Rites, Service and Ceremonies.* Pope Gregory.

‘There was another *Mass*, which was called the *Mass* of *Ambrose*, a ridiculous thing, which they afterwards father’d upon him different from *Gregory*’s, whereof we read in After-Times, and there was great Contention which *Mass* should be receiv’d into the Churches. Which when *Pope Adrian* (who was Anno 796.) saw, he was put to his Shifts, and said, he would refer it to the Will of God, whether he would by any visible Sign approve the *Mass* of *Gregory*, or of *Ambrose*. So these two Books were laid together upon the Altar, in *St. Peter*’s Church, and he call’d upon God to shew which of the two he approv’d; the Doors were shut all Night, and the next Morning when they return’d into the Church, the Book of *Ambrose* was found lying, as it was laid down and the other was all torn and dispers’d thro’ the Church. The Pope maketh the Comment, that the *Mass* of *Ambrose* should lye untouch’d, and the *Mass* of *Gregory* should be us’d thro’ the World; And so he did Authorize and Command, that it should be us’d in all Churches and Chappels, which *Charles* the Great did second; commanding that only to be us’d, and *Ambrose*’s to be burnt.

Gregory the first, ordain’d the Litanies, or Supplications, saith *Platina*. 2. Litanies.

9. Responses. The Responses and Gradual were given by Pope Gregory; saith *Pol. Virgil*.

10. Collects. The Collects Ordinary, as saith *Durandus*, were Ordain'd by Pope Gregory; the other Collects added by sundry Popes, as *Cassander* in *Liturgia*, cap. 21.

11. Offices, Antiphones. He made the Offices of the Church; and dispos'd the Nights and Days *Antiphones*, or *Singing Service*; he polish'd the Rites of the *Mass*, and renew'd its Canon; he made the *Introitus* to the *Mass*,

12. Kyrieleison. with the Particles; he commanded the *Kyrieleison*, or *Hallelujah* to be sung. He order'd the *Singing of Psalms*, the *Litanies* and *Processions*. *Balaus Cent. 1. p. 62. Sect. 32.*

13. Psalms and Lessons. The Postscript Number of *Psalms* and *Lessons* was brought into the Church by Gregory the 7th. Anno 1073. saith *Durandus*.

14. Epistle and Gospels. The Epistles and Gospels *Platina* gives to Pope *Damascus*, Anno 384. Pope *Anastasius* brought in Standing at the Gospel, Anno 400. as saith *Platina* and *Pol. Virgil*.

15. Singing Service. *Austin* (*Confel. lib. 9.*) shews that the *Latine Church* had no Singing-Service; that was brought into our Ceremonies (saith *Polydore Virgil*) from the Old Heathen (*De Invent. Rer. lib. 6. (12.)*) who were wont to sacrifice with Symphony, witness *Livius*, l. 9.

16. Altars. The Primitive Church had no Altars: Pope *Sylvester* was the first Author of their Consecration, *Bellar. de Verb. Dei l. 4. c. 3. Anno 334*. Then consequently no Bowing to them, nor Kneeling before them, being all Novels.

17. Festivals. Mag. As little can you find the *English Festivals* in Antiquity.

The Centurists tell us, *Observandum est Apostolos & Apostolicos Viros, neque de Paschate, neque de aliis quibuscunque festivitibus legem aliquam constituisse*; It is to be observ'd that neither the Apostles, nor any Apostolick Men have given us any Law for the Observation of *Easter*, or any other Feast whatsoever, *Magd. Cent. 2. Chap. 6. p. 119.*

They also tell us out of *Origen*, That it was not lawful for Christians to observe the Feasts,

or Solemnities, either of Jews or Gentiles, Cent. 3. p. 137. The Council of *Laodicea* in the 37th Cent. forbid the Heathenish or Jewish Feast. *Non oportet à Judæis vel Hæreticis quæ Færiatica mittuntur accipere, nec cum eis Dies agere Færiatops.*

The Canons of the Ancient Councils forbid to keep the Pagan Feasts, and to deck their Houses with green Boughs and Bay-Leaves, as they did in the Kalends of *January*, *Con. Affr. Can. 2 Tolet. 4 Can. 5. Brac. 2. c. 7.*

The Festivals observ'd by the Ancients were not accounted more holy than other Days. *Jerome on Matth. 5.* says, *Non quod celebrior sit Dies illa qua convenimus.*

The *Waldenses*, the Ancient Fathers of the Protestants, held that they were to rest from Labour on no Day but the Lord's Day. *Æneas Silvius.*

The Rites and Ceremonies of Marriage, as express'd in the Office of Marriage in the Liturgy, do not appear to have been in Use in those Primitive Times. It being decreed by Pope *Julius* and *Siricius*, about the middle of the 4th Century, *That all Marriages must pass the Benediction of a Priest on Penalty of Sacrilege*; the Office being taken from the *Papists*, and those very Restraints laid upon Marriage, at what Seasons People may marry, and when not, are taken out of the *Romish Rubrick*. Pope *Clement* having ordain'd, that from *Septuagesima*, 'till *Easter*, from *Rogation*, 'till *Whit-Sunday*; and from *Advent* to *Epiphany*, Marriage should be prohibited: and which Doctrine of Devils is translated from their Rubrick to ours.

18. Ecclesiastical Rites and Ceremonies of Marriage.

Pope Clement.

As for Bowing to the Altar, and to the East, and at Entrance into Churches and Temples, they are Reverences which seem to be fetch'd from an elder Date, viz. from the *Pagan Idolaters*, and from whom the superstitious Ancients and *Papists* had them, and we from them. *Dr. Willet* in his *synop. Papif. p. 492, 493.* saith, The Bowing at the *Altar*, and Name of *Jesus*, are superstitious Idolatries.

19 Bowing at the Altar and to the East.

As for *Ecclesiastical Orders* and Officers of the Lord Arch-Bishops, Lord Bishops, Deans, Arch-Deacons, &c. and the Supremacy exercis'd one over another in the Church of *England*; they are so far from having the Stamp of Primitive Antiquity, that they are not to be found therein, at least for the three or four first Centuries.

20. Ecclesiastical Orders.

Dr. Stillingfleet in his *Irenicum*, p. 177. tells us after this Manner, viz. That whether any shall succeed the Apostles in Superiority of Power over Presbyters, or all remain governing the Church in an Equality of Power, is no where determin'd by the Will of Christ in the Scripture, which contains his ROYAL LAW, and therefore we have no Reason to look upon it as any Thing flowing from the Power and Authority of Christ as Mediator, and so not necessarily binding to Christians.

And further assures us, That Episcopal-Men cannot shew by the Word of God, Neither by the Practice of the Apostles, nor so much as by the PRIMITIVE CHURCH, that a Minister of Jesus Christ hath had any Superintendancy over several Private Churches, or that a Bishop hath ordained Ministers by his sole and pure Authority, as is now practised in England; or that he who is not naturally invested with any Authority, should have the Power to delegate others, and much more secular Persons.

And if any would be better satisfied herein, there are two late Pieces, which may fully do it, viz. one by Dr. Owen, in a Book called, *the Order and Communion of evangelical Churches*; and the other in a Book called, *no Evidence for Diocesan Churches and Bishops in the Primitive times*.

The Primitive Fathers were against dedicating of Churches to Saints and Angels.

Austin saith, If we build a Church of Stones or Wood unto any most Excellent Angel, are we not accursed and anathematized from the Truth, and from the Church of God, because then we give unto a Creature that Service which is due unto God only? Cont. Maxim. lib. 1. Arg. 11. de Spir. Sancto.

Erasmus upon Austin's Words, hath in the Margin marked thus—This is done now to each one of the Divi, or Saints; viz. Not a Church erected without such a Dedication.

Pope Vitellianus brought in Organs, and other musical Instruments into the Church about the 8th Century. Bell. de bon. oper. lib. 1. c. 7.

Rogation Week, or Gauge-Days, were Ordained by Pope Leo 444. as saith Platina, Massani and Polydore Virgil.

Pope Zacharias, in the Year 737, ordain'd Priests Gowns, Tippetts, and Fourcorner'd Caps. Chron. Achil. Fascicul. Temp.

Pope

21. Dedication of Churches to Saints and Angels.

31. Organs.

33. Rog. Week.

24. Priests Garments.

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NON-CONFORMISTS.

Pope Boniface Ordained *Wednesdays, Fridays and Saturdays* Fasts; as saith *Platina*.

25. *Wed. and Sat.*

And that Anno 425. Pope Boniface ordain'd *Vigils or Saints Eves* Fasts; as *Polydore Virgil* and *Pantaleon* affirm.

26. *V.*

That which is call'd the *Apostles Creed*, was not, as now in our *Liturgy*, known in the Primitive Times, but has past great Alterations.

27. *The Creed.*

1. It is manifest the Fathers in the first Ages do give us the Creed in other Words, not one of them giving us this Form for above 300 Years after Christ. *Ignatius, Irenaeus, Origen, Tertullian* write the Churches Faith, but none of them in this Form.

2. We have Bishop *Usher*, that great Searcher into Antiquity, giving us an Account of the Additions made to it (in his *Dissert. de Symbol.* p. 16.) viz. [*Maker of Heaven and Earth*] was a new Addition, not in the ancient Copies. (2.) [*Conceived*] is added; the old Form is, *Born of the holy Ghost*. (3.) the Word [*Dead*] is added. (4.) [*Descended into Hell*] is added; (5.) The Name of [*God Almighty*] to the Articles of *Christ's sitting at the right Hand of God*. (6.) [*Catholick*] is added to *Holy Church*. (7.) [*Communion of Saints*] is added. And (8.) [*Life everlasting*] is added. And which Additions, saith Bishop *Usher* were not made at once, but at several Times. And the Bishop affirms, that the *Nicene* was as confidently, and more anciently call'd the *Apostles Creed*.

As for the *Athanasian Creed*, *Quicumque vult*, &c. fathered upon *Athanasius*, Bishop of *Alexandria*, in the 4th Age; It appears to be otherwise, and to have no such Stamp of Primitive Antiquity, as Dr. *Burnet* (*Hist. of Reform.* Part 2. B. 1. p. 167.) informs us, viz. *That they went according to the received Opinion, that Athanasius was the Author of that Creed, which is now found not to have been compiled till near three Ages after him.*

28. *The Athanasian Creed.*

Secondly, It doth appear that what was of pure Antiquity, and in Use in those first Centuries, viz. 2, 3, and 4, are either not used, or blotted out of the *Liturgies*, having been heretofore in Use.

What was of Primitive Antiquity, left out of the Liturgy.

The *Protestant Reconciler*, Part 1. Chap. 8. from Page 261, to 299. gives an Account of the Ancient Rites and Cere-

Ceremonies in Use amongst the Ancient Churches and Fathers, now laid aside; viz. *Love-Fests, Kifs of Charity, Deaconesses, Praying standing from Easter till Whitsuntide; Dipping, or plunging the Baptized, yea, the Trine Immersion; Deferring Baptism till Easter or Whitsunday; Exorcism, Sufflation, Anointing the Sick, Chrism, White Garment; Milk and Honey to the New-baptized; giving the Eucharist to the Infant, from the 3d to the 12th Century; mingling Water with the Sacramental Wine; all eating of one Loaf in the Supper; to send the Eulogia or broken Bread to the absent; to receive standing, or in a Table Gesture; to pray for the Dead, &c.* All which are rejected. And many of these, tho' in the first Common-Prayer in *Edward the Sixth's* Time laid aside, as the said Author, p. 298. tells us, concluding thus:

Hence we may see how vainly it is pretended, that these Ceremonies were retained and imposed, to manifest the Justice and Equity of the Reformation, by letting their Enemies see, they did not break Communion with them for meer indifferent Things, or that they left the Church of Rome no further than she left the Ancient Church; as saith Dr. *Stillingfleet*. When it is manifest, says he, that we left off praying for departed Saints, the Uncction of the Sick, the mixing Water with the Sacramental Wine, the Chrism, Exorcism, the Anointing the baptized Person, Crossing the Breast, and at the Consecration of the Eucharist, and the baptismal Water, with many other Things which were retained in the Ancient Church, and in the Liturgy of *Edward 6.*

Thus you see, that notwithstanding the great Cry of Symbolizing with Primitive Antiquity, and not at all with Rome, that the latter appears to be as true as the other is false; their Liturgies, Rites and Ceremonies, being (as said) a Composition of Pagan, Papal Inventions, with some Novel Additions of their own, and Primitive Antiquity almost wholly excluded. And it is very observable to consider what Alterations have been made in *Edward the Sixth's* Liturgy, to gratify the Papists, as omitting that Clause of the Litany, *FROM THE BISHOP OF ROME, AND ALL HIS DETESTABLE ENORMITIES*; and that in the Communion, *CURSED BE THE WORSHIPPERS OF IMAGES*; and have left out that Exhortation, which is condemned as a most vile Abomination in their usual Masses, where People gaze, but do not communicate.

Secondly, in the next Place it will appear (that as we do not symbolize with Antiquity in our Rites and Ceremonies) that we do symbolize in most, if not in all of them, with Popery, tho' so positively deny'd by the Learned.

Which is manifest, First, By the several Particulars before-mentioned; for as the Church of England doth not symbolize with Primitive Antiquity therein, as it is plain they do not (if our Authors speak true) so they do fully symbolize with Popish Novelty, as the Proofs make manifest, both in Kneeling at the Altar, Cross in Baptism, Surplice, &c.

Secondly, This symbolizing with Popery in our Rites and Ceremonies, appears by what is fully owned and acknowledged by Parties themselves.

The principal Part of Worship (both as to Matter and Manner) performed in the Church of England, is contained in the Rubrick, or Service-Book, by Law established; which in the Beginning of the Reformation in Henry the 8th's Time, was no other than the Romish Liturgy, some Parts only being translatd into English, viz. the Creed Pater-Noster, Ten Commandments and Litany. Edw. 6. went further, translating it all into English, yet retaining the same Service Word for Word, except some Alterations; for so Mr. Fox tells us in the King and Council's Letter to the Devonshire Men, about the Alteration of their Mass-Book, who by the Instigation of their Priests, had been stirred up to Rebellion; wherein it is thus told them, as recorded, Acts and Mon. Vol. 2. p. 1189.

As for the Service in the English Tongue, it perchance seems to you a new Service; and yet indeed it is NO OTHER BUT THE OLD; THE SELF-SAME WORDS in English, for NOTHING is altered, but to speak with Knowledge, that which was spoken with Ignorance, only a few Things taken out, so fond, that it had been a Shame to have heard them in English.

Some Alterations were made afterwards in the 2d. of Edward VI. and some by Queen Elizabeth, and some few by King James; but the Body and Essentials of it continued, and was preserved; for so saith King Charles II. in his Preface to the Common Prayer, annexed to the Act of Uniformity, in these Words:

That

15 That we find that in the Reigns of several
 14. Chap. 2. Princes, since the Reformation, the Church upon
 just and weighty Considerations her hèreunto mo-
 ving, hath yielded to make such Alterations in some Particulars,
 as in the respective Terms were thought convenient, yet so as
 the main Body and Essentials of it (as well in the chiefest Ma-
 terials, as in the Frame and Order thereof) have still continued
 the same unto this Day, and do yet stand firm and unshaken,
 notwithstanding all vain Attempts, and impetuous Assaults made
 against it, by such MEN AS ARE GIVEN TO CHANGE,

Calderwood's
 Church History,
 p. 256.

In Confirmation whereof, you have the Te-
 stimony of King James, as Mr. Calderwood in
 his History of the Church of Scotland informs
 us, who tells us, that King James in the 8th
 Session of the General Assembly held at Edinburgh, August 4.
 1590. said these Words in his Speech to them; viz. *The
 Kirk of Geneva keep Pasch and Yule, were of no Constitution.
 And as for our Neighbour Kirk of England, their Service is an
 evil-said Mass in English; they want nothing of the Mass, but
 the Listings; but that the Kirk of Scotland was the sincerest in
 the World.*

So that you have the Acknowledgement and Grant of
 three Kings to the Truth hereof, that the Publick Worship
 and Service of the Protestant Church of England contain'd in
 the English Liturgy, and practis'd in the Church, is the same
 in the main Body and Essentials, chiefest Materials, Frame and
 Order with that of the Popish; and whoever will take the
 Pains to search into the Popish Breviary, Ritual, Missal, and
 Pontifical, which four comprehend their whole Liturgy, will
 find, tho' there may be some Alterations and Variations, in se-
 veral Particulars; yet, as the King grants, the Substance and
 chiefest Materials and Order is the same, and that ours is taken
 out of theirs, viz. Collects, Mattins, Even-Songs, Epistles,
 Gospels, Creeds, Litanies, Consecration, Administration of Sa-
 craments, Baptism of Infants with Gossips to answer for them,
 Kneeling at the Altar, Confiteor, Absolution, Confirmation,
 Burial, Matrimony, Visitation of the Sick, Ordination of Arch-
 Bishops, Bishops, &c. And which will appear particularly
 by what follows.

Mystery of Iniqui-
 ty, l. 2. ch. 22.
 p. 468.

Dr. Moore in his *Mystery of Iniquity* Lib. 2.
 Chap. 22. p. 468. says thus: 'For undoubt-
 edly our Heroical Reformers did not, as is the
 ' Use of some, act out of Peevishness and Spight,
 and

and please their own Humour and Impetuosity of Spirit, as being Part of the chaste Spouse of Christ; the true Apostolick Church, the Mother of us all, deals as a Mother with all those that profess themselves in any Sense Children of Christ's Church, and therefore wou'd not have them divided more than needs; whence it is, that out of a Spirit of Charity and tender Kindness, she in some Things in themselves indifferent (and what indifferent Things they are you have heard) humbly condescended to symbolize with that lapsed Lady of *Rome*, to bring off her abused Paramours to the pure Worship of God; which Condescension, as is well known, took good Effect for some Space of Years, and the *Catholicks* joyn'd in Publick Prayer and Service with us, [*and well they might, being, as our three Kings have granted, so much their own, only in the English Tongue.*] till that Harlot that makes nothing of having her Children divided, forcibly rent off the *English Roman Catholick* from so reasonable and Christian a Communion; and yet, saith he, do's not our Church cease to use this charitable Courtship and sweet Condescension towards them still, [*viz. yet symbolizing with her*] to win them off to such a Worship, as is every Way as graceful as their own?

Dr. *Stillingfleet* in his *Irenicum*, speaks to this purpose; viz. 'That the great Reason why our first Reformers did so far comply with the *Papists*, was to gain, and lay a Bait for them, and which, he hopes, was never intended to be an Hook for the *Protestants*.'

Dr. *Stillingfleet* in his *Irenicum* c. 7. § 5. p. 123.

Thirdly, Will not the Symbolizing with *Popery* appear more particularly, by comparing our Divine Service in the *Common-Prayer Book* and *Rubrick*, with their Divine Service in their *Mass-Book* and *Rubrick*; and how much we have taken them for our Pattern, and follow their Direction in the Particulars following? viz.

3dly. By comparing their Divine Service and ours together.

First, In the Time when Divine Service and Publick, Worship is to be perform'd.

Secondly, In the Divine Service it self, which is to be perform'd.

Thirdly, In the Rites and Ceremonies, perform'd in Divine Service and Worship.

First, As to the Times of Worship; their *Breviary* and *Kalendar* divide the Year into *Feasts*,

1st. As to the Times of Worship

Vigils,

Vigils, Fasts and Working-Days: So do we take ours directly from them, dividing our Kalendar by theirs, both as to *Feasts, Vigils, Fasts, and Working-Days*. It's true, they have more than we, but all ours are found in theirs, and taken from them, as our Ritual makes manifest. For Instance:

1. Their Feasts are divided into Moveables and Fixed: So are ours. Their *Moveable-Feasts* and *Holy-Days* are,

Mov. Feasts.

1. Their *Easter-Day*, on which the rest depend, is always the first *Sunday* after the first full Moon, which happens next after the 21st of *March*; and if the full Moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after, with a *Vigil* before: So ours from them expressly.

2. Their *Advent-Sunday* is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after, and to four *Sundays* after: So ours directly.

3. Their *Septuagesima Sunday* 9

4. Their *Sexagesima Sunday* 8

5. Their *Quinquagesima-Sund.* 7

6. Their *Quadragesima Sunday* 6

7. Their *Rogation-Sunday*, 5 Weeks

8. Their *Ascension-Day* is 40 Days

9. Their *Whitsunday*, with a *Vigil*, 7 Weeks

10. Their *Trinity-Sunday* is 8 Weeks

And 24 *Sundays* after *Trinity*.

} Weeks before *Easter*:

So ours.

} after *Easter*

So ours.

2. Their *Fixed Feasts* are as follow, viz.

Fixed Feasts.

1. The Circumcision of our Lord *Jesus Christ*, the first of *January*.

2. The Epiphany, 6 *January*.

3. Their Conversion of *St. Paul*, 25 *January*.

4. Their Purification of the Blessed *Virgin*, with a *Vigil*, the Second of *February*.

5. Their *St. Matthias*, 24 *February*, with a *Vigil* before it.

6. Their Annunciation of the *Virgin*, 25 *March* and *Vigil*.

7. Their *St. Mark* 25 *April*.

8. Their *St. Philip* and *Jacob*, 1 *May*.

9. Their *St. Barnabas*, 11 *June*.

10. Their Nativity of *St. John Baptist*, 24 *June* and *Vigil*.

11. Their *St. Peter*, the 29 *June* and *Vigil*.

12. Their *St. James*, the 25 *July* and *Vigil*.

13. Their

13. Their St. *Bartholomew*, 24 *August* and *Vigil*.
 14. Their St. *Matthew*, 21 *September* and *Vigil*.
 15. Their St. *Michael*, 29 *Sept.* { So ours; to which we }
{ add, and all *Angels*. — }
 16. Their St. *Luke*, 18 *October* and *Vigil*.
 17. Their St. *Simon* and *Jude*, 28 *October* and *Vigil*.
 18. Their *All-Saints*, 1 *November* and *Vigil*.
 19. Their St. *Andrew*, 30 *November* and *Vigil*.
 20. Their St. *Thomas*, 21 *December* and *Vigil*.
 21. Their *Nativity* of our Lord, 25 *December* and *Vigil*.
 22. Their St. *Stephen*, 26 *December*.
 23. Their St. *John* the *Evangelist*, 27 *December*.
 24. Their St. *Innocents*, 28 *December*.
 25. Their *Monday* and *Tuesday* in *Easter-Week*.
 26. Their *Monday* and *Tuesday* in *Whitsun-Week*.
- So are our directly.

Their Days of Fasting.

1. Their *Forty Days* of *Lent*. 5.
2. Their *Ember-Days*, at the four Seasons,
being *Wednesday*, *Friday*, *Saturday*, after the *Fasting-Days*
first *Sunday* in *Lent*, the *Feast* of the *Pentecost*,
September 14, and *December* 13.
3. Their three *Rogation-Days*, being the *Mondays*, *Tuesdays* and *Wednesdays* before holy *Thursday*, or the *Ascension* of our Lord.
4. And all the *Fridays* in the Year. So are ours in like Manner.

Thus do we symbolize expressly, or rather take them for our Ritual and Pattern, as to the Times of Worship, ours being but a Transcript of theirs, and which they practiced so many hundred Years before us. And of all which, not one Word of Direction in all the New-Testament. If it be said, *Who hath required all these Feasts, Fasts, Holy-Days, &c. at our Hands?* Must we not say, our sovereign Lord, *the Pope*, who ordained all this Service for us, to the denying the Sovereignty of Christ, as tho' he was not the only Lawgiver, being wiser than what is written.

If we must keep Holy-Days for all the Apostles and the other Saints of the Pope's making, why not for the *Patriarchs* and *Prophets*? Why not for St. *Enoch*, St. *Seth*, St. *Noah*,
St.

St. Abraham, St. Lot, St. Moses, St. Job, St. David, St. Samuel, St. Esay, St. Jeremy, &c.?

Secondly, In the divine Service itself, which is to be performed at the prefixed Times afore-said: Which they have divided into *Mattins* and *Even-Songs*; and so we, after their Example, and appropriated to the particular *Feasts, Fasts, Vigils, Offices of Baptism, Supper, Marriage, Burial, Confirmation, Visitation of the Sick, Churching of Women, &c.* So we directly.

The Substance or Matter of their Divine Service consists in *Collects, or Short Prayers, Confessions, Absolutions, Prescript Lessons of Psalms, Epistles, Gospels, Prophets, Apocrypha, Litanies, Anthems, or Canticles, and Comminations* appropriated to the several Offices above-mentioned. It is true, there may be some Variation in the *Collects* and *Lessons, Litanies* and *Anthems*, tho' many times the very same Word for Word, and to the Days and Occasions they appointed them. These six *Canticles* are Word for Word from the *Mass-Book*; viz. 1. *Benedicite omnia opera.* 2. *Benedictus Dominus Deus Israel.* 3. *Magnificat anima mea.* 4. *Nunc dimittis.* 5. *Quicumque vult.* 6. *Te Deum laudamus*, with *Gloria Patri*, as they have directed to be repeated often, and after every Psalm; and *Gloria in Excelsis*, and *Pater noster* is to be often repeated in every Office and Exercise.

Thirdly, In *Rites and Ceremonies.*

Do they kneel at *Confession* and *Absolution*? So we.

Do they repeat the *Pater Noster*, kneeling after the Priest? So we.

Do they stand at *Gloria Patri*? So we.

Do they stand up and repeat the *Apostle's Creed*? So we.

Do they repeat after the Minister the *Kyrieelyson, Christeelyson*, kneeling? So we.

Do they on the Reading or Singing *Quicumque vult*, or *Athanasius's Creed*, stand? So we.

Do they on Saying or Singing *Litanies*, make *Responses* by the People? So we.

Do they kneel at the Altar, when they partake of the *Eucharist*, or *Lord's Supper*? So we.

Do they on the Rehearsal of the *Ten Commandments*, kneel, asking Mercy and Grace after every Command? So we.

Do the Priest and People read the *Psalms* alternately, *Verse by Verse*? So we.

Do

NON-CONFORMISTS.

Do they sit at reading the *Lessons*? So we.

Do they uncover themselves in the Churches? So we.

Do they sing *Anthems*, and *Canticles*, and *Psalms* and *Prayers with Musick*, Vocal and Instrumental; as *Organs*, *Flutes*, *Viols*, &c.? So we in our Cathedrals.

Do they bow to the *East*, and Name of *Jesus*? So we.
Of all which not one Word in all the New Testament.

Fourthly, Is there not a symbolizing with *Popery* in the *Places of Worship*?

4thly. As to the
Places of Wor-
ship.

The *Places* of our *Worship* are either such as were built, and consecrated by the *Papists*, which we took from them, retaining the *Saints Names* they were dedicated to, as *St. Mary*, *St. Peter*, *St. Paul*, *All-Saints*, or such *Places* as we have built by their Example, posited *East* and *West*; consecrated and dedicated to some Saint or Angel, and which we take to be more holy than any other Place, as they did; and give great Reverence by Uncovering the Head and Bending the Knee, and upon Entrance into it, Bowing to the *East* and Altar placed therein: And keep the annual Feast of *Dedication*, *Wake*, or *Paganalia*, as the *Papists* and the *Heathen* before them did. Of all which, not one Word in all the new Testament.

Fifthly, Do we not also symbolize with them in the *Priesthood*, who are principally to minister in those *Places of Worship*?

5thly. In the
Priesthood.

Have they *Superior Priests*, viz. *Bishops* and *Arch-Bishops*, in the Room of the *Heathen* *Flamins* and *Arch-Flamins* for sacerdotal Service in *Provinces* and *Diocesses*? So have we.

1. Orders.

Have they *Inferior Priests*, distinguished by *Dignities*, *Names* and *Services*; as *Deans*, *Chapters*, *Prebends*, *Arch-Deacons*, to minister in *Cathedrals*; and *Parsons*, *Vicars* and *Curates* to officiate in *Parishes*? So we.

2. Distinctions.

Have they proper, distinguishing *Habits* for their *Clergy*, and particular *Vestments* for their holy *Ministrations* as *Albs*, *Surplices*, *Chasubles*, *Amicts*, *Gowns*, *Copes*, *Maniples*, *Zones*, &c.? So we.

3. Habits.

Of all which, not one Word in all the New-Testament.

That

That we do symbolize with them in the Ordination of the Priest-hood, take a brief Parallel of the Pontificials, viz. the Romish and the English.

Romish Pontifical. English Pontifical.

4. Ordination. 1. *Tempora Ordinationum*

sunt, &c. The Times of Ordination are the Sabbaths, in *omnibus quatuor temporibus, Rom. Pontif. de Ordinibus conferendis.*

2. *Ordinationes sacrorum Ordinum,* The Ordination of holy Orders shall be in the Times appointed, and in the Cathedral Church, with the Canons of the said Church being present thereat, shall be publickly celebrated in the Time of divine Service. *Ibid.*

3. They are taken to the Order of Presbyters, who have continued in the Office of a Deacon at least a whole Year, except for the Profit and Necessity of the Church, it shall otherwise seem good unto the Bishop. *Ibid.*

4. *Episcopus autem Sacerdotibus.* But the Bishop, Priests being adjoined to him, and other prudent Men, skilful in the divine Law, and exercised in Ecclesiastical Functions, shall diligently examine the Person's Age — of him that is to be ordained.

5. *Nullus ad Ordinem* — None

1. *WE* declare, that no Deacons or Ministers be ordained, but only upon the Sundays immediately following *Jejuna quatuor temporum*, commonly called *Ember-Weeks*, Constit. & Can. Eccl. Can. 31.

2. And this be done in the Cathedral or Parish-Church, where the Bishop resideth, and in the Time of divine Service, in the Presence not only of the Arch-Deacon, but of the Dean. *Ibid.*

3. And here it must be declared unto the Deacon, that he must continue in that Office the Space of an whole Year, except for reasonable Causes it shall otherwise seem good unto the Bishop. The Book of *Ordering Priests and Deacons.*

4. The Bishop, before he admit any Person to holy Orders, shall diligently examine him in the Presence of those Ministers, that assist him at the Imposition of Hands, Can.

5. None shall be admitted a Deacon,

Romish Pontifical.

None shall be admitted to the Order of a Deacon before he be 23 Years old, nor to the Order of Presbytery before the 25th Year of his Age.

6. *Archidiaconis offerens--*

The Arch-Deacon presenting those who are to be promoted to the Order of Deacons (each of them being decently habited) unto the Bishop, sitting in his Seat before the Altar, saith, *Reverend Father* —

7. The Bishop shall ask, do thou know them to be worthy? The Arch-Deacon shall answer, As much as humane Frailty suffers me to know, I know and testify that they are worthy.

8. The Bishop shall speak to the Clergy and People, If any one hath ought against these Persons, let him come forth, and with Confidence, speak for God, and before God.

9. Lastly, the Bishop takes and delivers to them all the Book of the Gospel, saying, Receive the Power of Reading the Gospel in the Church of God.

10. The Bishop shall say, the Ministers and Chaplains answering, Lord have Mercy upon us; O God, the Father of

English Pontifical.

Deacon, except he be 23 Years of Age, and every Man which is admitted a Priest shall be full 24 Years old: *The Preface to the Manner and Form of making Priests and Deacons.*

6. The Arch-Deacon or his Deputy, shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons (each of them being decently habited) saying these Words, *Reverend Father* —

7. The Bishop shall say — Take heed that the Persons whom you present unto us be apt and meet for their Learning — The Arch-Deacon shall answer, I have enquired of them, and also examined them, and think them so to be.

8. Then the Bishop shall say to the People — Brethren, if there be any of you who knoweth any Impediment or Notable Crime in any of these Persons, let him come forth in the Name of God, and shew what it is.

9. Then the Bishop shall deliver to every one of them the New Testament, saying, Take thee Authority to read the Gospel in the Church of God.

10. The Bishop with the Clergy and People, shall sing or say the Litany; O God, the Father, of Heaven have Mercy

Romish Pontifical.

of Heav'n, have Mercy upon us; O God, the Son, Redeemer of the World, have Mercy upon us; that it may please thee to bless, sanctify, and consecrate these Elect. *R.* We beseech thee to hear us, good Lord.

English Pontifical.

Mercy on us miserable Sinners; O God, the Son Redeemer of the World, have Mercy on us; that it may please thee to bless these thy Servants. *Respon.* We beseech thee to hear us good Lord.

11. They sing one and the same Hymn only the one is in *Latin*, the other in *English*.

*Veni Creator Spiritus,
Mentes tuarum visita, &c.*

*Come Holy Ghost, our Souls inspire,
And enlighten with celestial Fire.*

12. The Bishop shall lay his Hands severally upon the Head of each of them, kneeling upon their Knees before him, saying to every one, Receive the Holy Ghost; whose Sins thou dost forgive, they are forgiv'n; and whose Sins thou dost retain, they are retained.

12. The Bishop shall lay his Hands severally upon the Heads of every one that receives the Order of Priesthood, the Receivers humbly kneeling upon their Knees, and the Bishop saying, Receive the Holy Ghost; whose Sins thou dost forgive, they are forgiv'n; and whose Sins thou dost retain, they are retain'd.

13. The Peace of God be always with you; the Blessing of God Almighty, the Father, Son and Holy Ghost descend upon you.

13. The Peace of God--And the Blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you, and remain with you always.

Of all which Progress, not one Word in all the New Testament.

AND as a further Confirmation of our symbolizing with *Papery* in our Rites and Service, take a few Instances.

First, That the *Papists* not only so long approv'd our *Liturgy*, and kept their Communion in our Church in that Worship; as before remark'd from Dr. *Moore*; but also, that the Popes themselves have offer'd to confirm the same, as Dr. *Morton's* Appeal discovers, and that Pope *Pius IV.*, and *Gregory XIII.*, offer'd to Queen *Elizabeth* to confirm the *English*

glish Liturgy, as *Cambden* in the Life of Queen *Elizabeth* testifies. Dr. *Boys* produceth the Pope's Letter, and *Bristow's* Approbation in his 39th Motive. *Explan. Quest. it. Inst. 4. p. 46. and 118.*

And that the Jesuit Dr. *Carrier* saith, ' That the Common-Prayer and Catechism contain nothing contrary to the *Romish* Service. *Mountague* asserts, that our Service is the same in most things with the Church of *Rome*, and that the Differences are not so great, that we should make any Separation.

Two famous Instances more we have mention'd in a Book call'd, *The Common-Prayer-Book Unmask'd*, p. 9. *Com. Prayer-book unmask'd. p. 9.*

One of a Jesuit, who coming not many Years since to the Service at *Paul's* declar'd he lik'd it exceeding well; neither had he any Exception to it, but that it was not done by their Priests.

The other that upon the Pope's Bull that interdicted Queen *Elizabeth*, Secretary *Walsingham* procur'd two Persons to come into *England* from the Pope, to whom he shew'd the *London* and *Canterbury* Service (in their Cathedrals) in all the Pomp of it; who thereupon declar'd, that they wonder'd the Pope should be so ill inform'd and advis'd to interdict a Prince, whose Service and Ceremonies so symboliz'd with his own; and therefore returning to *Rome*, they possess'd the Pope, that they saw no Service, Ceremonies, or Orders in *England*, but might very well serve in *Rome*; whereupon the Bull was recall'd.

As to the taking of Collects out of the *Mass-Book*, 'tis said by the *Resolver*, p. 43. That if *Objection 4.* those Prayers are good, which he affirms to be every good; then such a Symbolizing (he saith) cannot make them bad.

To which it is reply'd, That the Goodness *Answer!* or Badness of Worship and Service, as to the Matter and Form, is to be measur'd not by our Fancies, but the Rule of God's Word: But we do not find any such Pattern of Shreds of Prayers or Collects, to be said or sung, tho' such Things Pope *Gregory* found in the Ritual of *Numa Pompilius*, which were said or sung in their Processions to their Gods. The *Alcoran*, *Talmud* and *Apocrypha* may have, as we suppose, good Things in them, as well as the *Pagan* and *Papal* *Mass-Books*; must we, therefore, put them into our Prayers?

Therefore, this kind of Collecting, we must, by his Favour, judge bad, because not to be found in Christ's, but in the *Heathen* and *Antichristian* Plat-form, and as not being of Divine, but meer human Invention; and therefore having been abus'd to Idolatry, ought to be rejected by us, because we are commanded not to take off the *Babylonish* Materials, *A Corner, not a Foundation-Stone*, Jer. 51. 26. Nor to make such a *Lindsey-Woolsey* Medley in God's Worship, Lev. 19. 19. Nor to swear by the Lord and by *Malchim*, Zeph. 15. being requir'd to take heed to our selves, that we be not ensnar'd, and that we do not enquire, saying, *How did these Nations serve their Gods?* even so will we do likewise: We are commanded not to do so unto the Lord our God. But that whatsoever God commands, that we are to observe and do, not adding thereto, or diminishing therefrom. Deut. 12. 30, &c.

The Learned *Macovius*, on Lev. 19. 19. saith, 'That the sacred Rites of Idolaters, tho' they be Things in themselves indifferent, are not to be retain'd, because all Concomity with Idolaters is to be avoided;' as also saith *Zanchy*, *Junius*, *Calvin*, *Beza*, *Mollerus*, *Daneus*, yea, *Lyra*, tho' a Papist.

But what do you say to the Lord's-Prayer? *Objectum.* Must we forbear that too, because we find it in their Mass-Book? tho' so positively enjoy'd by Christ to use it, who bids us expressly, Luke 11. 2. that when we pray, we should say, Our Father, &c. Therefore whoever will pray it, or neglect it; we must pray that very Set-Form of Prayer, in those very Words, when we pray.

To which we say, That it is a great Mistake, *Answer.* to suppose, that Christ hereby in this Scripture, has appointed this to be a Set-Form to be pray'd by all in these prescript Words, when we pray unto God; for then it would be unlawful to use any other Words than these herein express'd in our Prayers; and that the Disciples and Apostles sinned in using other Words in those their Prayers we read of in Scripture; and so the Church of *England* in forming so many Collects and Prayers.

Secondly. The Church of *Rome* and *England* also are great Transgressors, to presume to vary from Christ's Precept, in Altering or Adding to the Form of Words express'd by Christ in Luke 11. for so they have done — they say, *Forgive us our Trespases*, as we forgive them who trespass against us; when there

there are no such Words in Christ's Prayer: His Words are *Forgive us our Sins* (or *Debts*, *ὀφειλήματα*) *for we also forgive every one that is indebted to us.* And add also the Doxology, which is not in this Prayer, *Luke 11.* But you'll say, as to the Doxology, it is express'd by Christ, at the End of the same Prayer in his Sermon on the Mount, *Matth. 6.* It is very true, it is so, where he delivers this Prayer not as a Set-Form but a Pattern of Prayer, **AFTER THIS MANNER, PRAY YE,** *ἡτοιμασθε, to this purpose;* and which is an Explanation of what he says, *Luke 11. 2.* when you pray, say, *Our Father;* that is, after this Manner; and which only can be a Warrant to the Church of *England*, or any other, to make such Alterations; Christ no more intending to tie the Disciple, who desir'd to be instructed how to pray to this Form of Words, nor any other Disciple, than he did the twelve Disciples, when he sent them out to preach with this Word of Command, *Mat. 10. 7. Preach, saying, the Kingdom of Heaven is at hand;* that they should thereby be ty'd to those very Words in their Preaching (and preach nothing else): But as this was giv'n as a Text or Theme to preach by, so the other to pray by. The Disciple, who proposes the Question, *ver. 1.* desires that they might be taught to pray, as *John* taught his Disciples; but such a Set-Form of Prayer we find not, that *John* in his Teachings gave to his Disciples; neither do we find, that any of Christ's Disciples, or Apostles, did pray this very Prayer; to which our Expositors do agree.

Grotius saith on *Luke 11. 2.* *That Christ herein teacheth us a Compendium of those things we are to pray for: At that Time they were not bound to the Use of so many Words and Syllables.* As also *Tertullian*, *Cyprian*, *Musculus*, *Cornelius A Lapide*; and *Austin* himself saith, *Liberum est*, It is free for us to ask the same things in the Lord's-Prayer, *Aliis, atque aliis Verbis*, sometimes one way, sometimes another.

Do's not *Paul* tell us expressly, *He knew not what to pray for, but as the Spirit gave him Utterance?* *Rom. 8.* But he did know what to pray for, if this was to be his prescript Form.

Tertullian saith, *They pray'd, sine Monitore*, without a Monitor [or Common-Prayer Book]. And *Socrates* tells us, *That among all the Christians of that Age, scarce two were to be found that us'd the same Words in Prayer.*

Chrysostom on *Rom. 8. Homil. 14.* saith, *With other Gift, they had the Gift of Prayer, which was also call'd the Spirit, and he who had this Gift, did pray for the whole Multitude, for what*

was expedient unto the Church; and also did instruct others to pray.

And tho' we find neither Christ, nor his Apostles, impos'd this, nor any other Form of Prayer to be us'd by us, (but that we pray in the Spirit, and praise in the Spirit, and that God being a Spirit, seeketh and accepteth such Worshipers) yet we find the Popes and their Councils imposing this, and other *Liturgical Forms*.

The Council of *Toledo*, Anno 618, decreed in the 9th Canon, That every Day, both in Publick and Private Worship, none of the Clergy omit the Lord's Prayer, under Pain of Deposition; since (say they) Christ hath prescribed this, saying, *When you pray, say, Our Father, &c.* And how formally and carnally, if not idolatrously, has the *Pater-Noster* been mutter'd over by the superstitious *Papists* ever since?

And may we not enquire, whether in the following Particulars, we do not symbolize with the *Romish* Worship herein?

First, By Enjoining and Imposing this as a *Set-Form*, as they do, without the Sanction of any sacred Text to warrant our so doing.

Secondly, By an often Repetition of the same Form in the same Exercise, three or four Times at least, insomuch that in Cathedral Services, it is said or sung, ten or twelve Times a Day, contrary to Christ's express Words, viz. *That when we pray, we should not make vain Repetitions, as the Heathen do; for they think they shall be heard for their much Speaking*, Mat. 6. 7.

Thirdly, By Enjoining the whole Congregation, both Men and Women, to repeat the same after the Priest, tho' no such Direction by Christ; nay, he forbids Women to pray or prophesy in the Church, 1 Cor. 14. 34. &c.

Fourthly, In Singing this Prayer in Cathedrals, by Responses of Priest and People with Mulick, without the least Divine Authority for such *Sing-Praying*.

The Resolver goes on, p. 43. Our Brethren, *Objection.* [Surely] will allow of Reading the Scriptures, as they do, viz. Epistles, Gospels, Psalms.

Answer. To which we say, We do surely allow of Reading the Scriptures, but not as they do; especially in those Epistles, Gospels and Psalms, which are given us in the Liturgy, for the following Reasons:

First, Because the Epistles, Gospels and Psalms in the Service-Book are mis-translated, being taken from the corrupt *Valgar*

Vulgar *Latin-Bible*, which is so extreme faulty, and so much complained of by the Learned, both *Protestants*, and others.

Secondly, Because what they call Epistles and Gospels, are so curtailed and mangled, that they become quite another thing than the Evangelists intended in the Gospels, or the Apostles in their Epistles, altogether ruining the Scope and Connexion in divers Places, as may be instanced in numerous Particulars, if Need were.

Thirdly, Because they have been the Invention of *Popes*, who have so adulterated Christ's pure Worship and Service, to patch up their Idolatrous *Mass-Service*, which *Gregory* (called) *the Great*, compleated, as before; fixing and appropriating the Epistles, Gospels and Psalms to the Mattins and Even-Songs, throughout the Year, as the *Romish* Kalendar, whose Copy ('tis suspected) we imitate, writes after.

Fourthly, That whilst it is supposed, we may be instructed in the Lessons ordered to be read on the (so called) *Sundays* and *Holy-Days*, thro' the whole Bible, they have omitted so much of the Canonical Scriptures, as the greatest Part of *Leviticus*, *Ruth*, *Chronicles*, *Nehemiah*, *Esther*, *Canticles*, *Lamentations*, *Amos*, *Obediah*, *Jonah*, *Nahum*, *Zephaniah*, *Haggai*, the second Epistle to the *Thessalonians*, the second and third of *John*, and most Part of the *Revelations*; instead of which, several Parts of *Apocryphal* Writings are read, which are esteemed by the Learned, to be fabulous, and favouring of the too much adored Vanities of *Geutilism*.

Fifthly, Because they have omitted all the Original Titles or Inscriptions of the Psalms, which are Part of the Holy Scriptures, which have so great a Tendency to unfold the Mysteries in the Psalms, and instead of them retain the *Popish Latin* Titles, printed over our *English* Psalms.

Sixthly, Because of those Additions which were made to the Scriptures therein, as to the 14th *Psalms*, three whole Verses which are not in any of the Original Copies; and *Gloria Patri* to the Conclusion of several Psalms, ordering it to be said at the reading of every Psalm, contrary to *Deut.* 4. 2. *Prov.* 30. 6. *Rev.* 22. 18.

Seventhly, Because the Epistles and Gospels are ordered to be sung as well as said, without the least Warrant or Direction from the Scriptures.

Eighthly, Because it is ordered in the *Rubrick*, to sit at the Reading of the Epistles, and to stand up, to bow and scrape, and respond at the Gospel, without any Warrant or Direction from the Scriptures.

Ninthly,

Nimbly, Because of the disorderly Chopping and Interchanging of Scriptures, by Way of Colloquy, betwixt the Priest and People, viz. *The Lord be with thee*, must the Priest say: *And with thy Spirit*, must the People say: *Open our Lips*, must the Priest say: *And let our Mouths shew forth thy Praise*, must the People say. And bandying so often the *Kyrieelison*, *Christeeleison*, *Lord have Mercy upon us*, *Christ have Mercy us*, betwixt Priest and People: For which no Rule of Direction from God's Word, but expressly found in the *Mass-Book*.

How faulty the *Liturgy* appeared in many of these Things, to many Learned *Episcopal Divines*, is manifest by that Paper, which was drawn up *Anno 1641*. touching *Innovations*, in the Doctrine and Discipline of the Church of *England*, together with Considerations upon the *Common-Prayer*; and subscribed by Archbishop *Usher*, Dr. *Williams*, Bishop of *Lincoln*, Dr. *Prideaux*, after Bishop of *Worcester*, Dr. *Browning*, after Bishop of *Exeter*, Dr. *Hacket*, afterwards Bishop of *Coventry* and *Litchfield*, Dr. *Ward*, Dr. *Featly*, &c. and presented to the then Parliament; wherein they give 35 Exceptions against several Things in the *Liturgy*: And amongst others, against the corrupt Translation of the Epistles, and Gospels, and Psalms; against the *Apocrypha* enjoined to be read in the Lessons; against Singing of Service; against adding *Gloria Patri* to the Psalms; against the Hymns taken out of the *Mass-Book*, viz. *Benedicite omnia opera*, &c. against Priests Vestments, enjoined as were used, 2 *Edw. 6.* against the Sign of the Cross in Baptism, which was heretofore its Concomitant afore they went always together; against Prohibiting Times of Marriage, &c.

Another *Objection* which should have been spoken to before, and which we here add, is this; viz. That it may well be supposed, that the Non-Conformists are very humorous in their groundless and unnecessary Scruples, whilst they are offended with the Church, for that her Ancient and Reverend Practice of Bowing at the Name of Jesus, enjoined in the 18th Canon; and for which they have that positive Direction and Command, Phil 2. 10. to warrant it.

It is very true, they are, indeed, offended at that Piece (as they conceive) of voluntary Humility and Will-Worship, because there is no more Ground for Bowing at the Mentioning of that Name, either

either from that or any other Scripture, than for Crossing ourselves when that Name is named.

For, *First*, If it be a Command (as supposed) universally to bow at the Mentioning these Syllables, and that Name *Jesus*, then are all both in Heaven, Earth, and under Earth, Men, Angels and Devils obliged thereto, whenever that Name is mentioned; be it either by a wicked Man's blasphemously swearing by it, or a drunken Priest's prophanely muttering it, or the mentioning *Jesus* the Son of *Syrack*, or *Bar-Jesus*, the Conjuror.

And, *Secondly*, If the supposed Command must be understood, to relate to the Naming the Name of our *Blessed Redeemer*; it must then be considered which of his Names must be meant, because he has many Names in Scripture, as *Christ*, *Immanuel*, *Jehovah*, *Wonderful*, the everlasting Father, *Saviour*, *Redeemer*, *Son of God*, *Prince of Peace*, *King of Kings*, *Lord of Lords*, &c. And of which being much more properly to be understood here, than this of *Jesus*; because it is at the Name of *Jesus*, viz. some Name of his, and not the Name *Jesus*, that is to be bowed to.

Thirdly, Neither can that Name be supposed to be meant here, because it relates to a Name the Father gave him after his Death, Suffering and Exaltation, as the Words make manifest; and therefore, not that Name *Jesus*, which was given him at his Circumcision, before his said Suffering and Exaltation.

Neither, *Fourthly*, Can this Sense be admitted as a Literal Command, that all must bow the Knee at the Name, because at the same time, all and every One, which make that Reverence with the Knee, are enjoined with their Mouths, to declare that he is the *Lord, to the Glory of God the Father*, for they are joyned together, and why is not one performed as well as the other?

Therefore, *Fifthly*, It does necessarily respect another Thing, than Reverencing the Syllables of a Name, viz. that Power, Authority and Sovereignty, which the Father gave him in Glory, as a Reward of his suffering, which he himself declared after his Resurrection, *Mat. 28. That all Power was given him in Heaven and Earth*, *Eph. 28.* This Bowing in the Name of Christ in this Place, being by the Prophet, *Isa. 45. 23, 24*, explained a Subjection of all to the universal Authority that he shall exercise. Name often signifying Power in Scripture, *Deut. 26. 19. Gen. 6. 4. Psalm 44. 5, 20.*
and

and 20. 1, 7. And therefore, is this very Subjection mentioned in the Text of an universal Bowing the Knee to his Authority, referred to the Judgment-Day, when all, both *Men, Angels* and *Devils* must be subject to him, *Rom. 14. 11.* And it is observable, that the Words are *ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ*, *IN the Name*, not *at the Name of Jesus*; viz. in his Power and Authority, being not a Command, but a Prophecy when it shall be fulfilled and accomplished; when there shall be that universal Subjection to the Sovereignty of Christ, *That every Tongue shall confess, that he is Lord, to the Glory of God the Father*; as the after Words mention: And which shall be, when he shall exert that Power that is inherent in him, to subject all Nations to his Authority; when he takes to himself his great Power, and reigns; when the Kingdoms of this World shall become the Kingdoms of our Lord; when upon his Vesture and his Thigh shall a Name be written, *KING of Kings, and LORD of Lords*; and when all shall be gathered before him in the Judgment-Day; which I conceive, is the true genuine Sense and Meaning of these Words, and no such Thing as a superstitious Bowing at the Syllables of that Name, intended; which has been so universally practised, and enjoined, to the just Offence of the Consciencious, who have not an implicit Faith to believe as the Church believes.

Imposition and Persecution. Fifthly, Their Symbolizing with Popery, in Impositions and Persecutions of Dissenters.

I Have, and do the *Papists* violently impose their Rites, Services and Ceremonies, and cruelly prosecute and persecute the Dissenters by *Confiscations, Imprisonments* and *Death itself*? Do not we by our *Sanguinary Laws* and Executions of them, do the very same; and whereof not one Word of Warrant in all the New-Testament? And how agreeable such a Practice is to the Lamb-like Nature of Christ, and his Disciples and Followers, as also the Doctrines and Sentiments of many of your own Worthies, as well as the Suffrage of several of our Kings and Parliaments, I judge you.

And whereof I beg Leave to give you the following Instances, (viz.) we shall begin with the famous *Bishop Jewell's* *Jewell*, who notes it out of *Chrysostom, Homil. Mat. 19.* Do's the Sheep ever persecute the Wolf; no, but the Wolf the Sheep; so *Cain* persecuted *Abel*, not *Abel*; *Cain*; so *Ishmael* persecuted *Isaac*, not *Isaac*, *Ishmael*; so the *Jews*, *Christ*, not *Christ* the *Jews*; so *Heretics*,

' ticks, the *Christians*, not *Christians Hereticks*;' whereby (saith *Jewell*) he plainly implies, 'That Persecution for Conscience-sake is a very Unchristian, or ANTICHRISTIAN Symptom.' And smartly again in the same *Homily*— 'He that is a Persecutor is no Sheep of Christ's, but a Wolf; which (saith he) should make any Man afraid to feel any persecuting Motion arise in his Breast, as being Indications of a *Cainish*, *Ishmaelitish* and *Wolfish* Nature, and a certain Sign that he is none of the Sheep of Christ.'

The Learned Dr. Moore, in his Preface to the *Mystery of Godliness*, hath many plain and pertinent Passages to this Point, asserting 'That it is an Antichristian Use of Church-Government to direct it to the Upholding of useles or mischievous Opinions, scandalous Ceremonies and ensnaring Inventions of Men. And what is it (saith he) but a Notorious Specimen of Pride, thus to force others to acknowledge, by making them profess to be of their Opinion; And what but Injustice and barbarous Cruelty, to afflict Men for what they cannot help, and in what they do not sin? And what but plain Rebellion against God, to wrest his Scepter out of his Hand, by which he ruleth in the Consciences of Men, and to usurp his Empire to themselves? And again, lastly, (saith he) A mutual Agreement in bearing with one another's Dissents, in the Non-Fundamentals of Religion, is really a greater Ornament of Christianity, than the most exact Uniformity imaginable, it being an eminent Exercise of Charity, the Flower of all Christian Graces, and the best Way, I think at the long-run, to make the Church as uniform as can justly be desir'd.' Thus far the Doctor.

Dr. Moore.

Mr. Chillingworth.

To this Purpose also the great *Chillingworth* in his 4th Chapter, Sect. 16, speaks thus: 'This presumptuous Imposing of the Senses of Man on the general Words of God, and laying them on Mens Consciences together, under the equal Penalty of Death and Damnation; This vain Conceit, that we can speak of the Things of God, better than in the Words of God; This Deifying our own Interpretations, and tyrannous Inforcing them on others; This Restraining of the Word of God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and his Apostles left them, is, and hath been the only Foundation of the Schisms of the Church, and that which makes them immortal, the

‘ common Incendiary of *Christendom*, and that which tears
 ‘ in Pieces, not the Coat, but the Bowels and Members of
 ‘ Christ, *Ridente Turca, nec dolente Judæo*: Take away these
 ‘ Walls of Separation, and all will quickly be one; take away
 ‘ this persecuting, burning, cursing, and damning of Men,
 ‘ for not subscribing to them as the Words of God; let those
 ‘ leave claiming Infallibility, who have no Title to it; and
 ‘ let them who in Words disclaim it, disclaim it also in their
 ‘ Actions: in a Word, Take away *Tyranny*, which is the
 ‘ Devil’s Instrument to support Errors, Superstitions and Im-
 ‘ pieties in the several Parts of the World, which could not
 ‘ otherwise, long withstand the Power of Truth; I say, take
 ‘ away *Tyranny*, and restore the *Christians* to their just and
 ‘ full Liberty of Captivating their Understandings to Scripture
 ‘ only, and as Rivers, when they have a free Passage, run all
 ‘ to the Ocean; so it may well be hoped by God’s Blessing,
 ‘ that Universal Liberty thus moderated, may quickly reduce
 ‘ *Christendom* to Peace and Unity. These Thoughts of Peace,
 ‘ *saith he*, I am perswaded, come from the God of Peace,
 ‘ and to his Blessing I commend them.’

This Book of Mr. *Chillingworth*’s was Licensed by R. Bayly,
 Vice-Chancellor of Oxford; Dr. Prideaux, Reg. Profels.
 Dr. Fell, Dr. Stradling.

And Dr. *Stillingfleet*, most excellently in
 Dr. *Stillingfleet*. his *Irenicum*, to the same purpose tells us in
 the *Preface*, ‘ That Christ, who came to take
 ‘ away the insupportable Yoke of the *Jewish* Ceremonies, cer-
 ‘ tainly did never intend to gall the Necks of the Disciples
 ‘ with another instead of it; and it would be strange, the
 ‘ Church would require more than Christ himself did, and
 ‘ make more Conditions of Communion than our Saviour did
 ‘ of Disciple-ship.

‘ The Grand Commission the Apostles were sent out with,
 ‘ was only to teach what Christ had commanded them, not
 ‘ the least Intimation of any Power given them, to impose
 ‘ or require any Thing beyond what he himself had spoken
 ‘ to them, or they were directed to by the immediate Gui-
 ‘ dance of the Spirit of God:’ And again declares thus, ‘ That
 ‘ without controversy the main of all the Distractions, Con-
 ‘ fusions, and Divisions of the Christian World; hath been
 ‘ by Adding other Conditions of Church Communion than
 ‘ Christ hath done.’

And speaking of the Grand Reason our first Compilers of
 the

Common-Prayer had, in taking in so much of the *Papish* Service, which was to gain over the *Papists* to them, desires that their Charity therein to the *Papists*, may not be a Breach of Charity to the *Protestants*: His Words are these,

‘ And, certainly, these holy Men, who did seek by any Means to draw in others, at such a Distance from their Principles as the *Papists* were, did never intend, by what they did for that End, to exclude any Truly-Tender Consciences from their Communion; That which they laid as a Bait for them, was never intended by them as a Hook for those of their own Profession.’

Dr. *Taylor* in his *Ductor Dubitantium* tells us wittily, that for a Trifling Cause to cut off a Man (*which our Lay-Chancellors so familiarly do*) from the Communion of the Church, is to do as the Man in the Fable, espying a Fly upon his Neighbour’s Forehead, went to beat it off with a Hatchet, and so struck out his Brains.

Dr. *Taylor*.

Dr. *Tillotson* in his Sermon before the Parliament, on *Luke* 9. 55. p. 156. You know not what manner of Spirit you are of. ‘ Which is as if he had said; You own yourselves to be my Disciples, but do you consider what Spirit now acts and governs you, not that, surely, which my Doctrine designs to mould and fashion you into, which is not (*saieth he*) a Furious, and Persecuting, and destructive Spirit, but mild, and gentle, and saving; tender of the Lives and Interests of Men, even of those who are our greatest Enemies: You are to consider, that you are not now under the rough and sower Dispensation of the Law, but under the Calm and Peaceable Institution of the Gospel; to which the Spirit of *Elias*, tho’ a good Man, would be altogether unsuitable, but under the Gospel intolerable; for that designs universal Love, and Peace, and Good Will: And now no Difference of Religion, no Pretence of Zeal for God and Christ, can warrant and justify thy passionate and fierce, thy vindictive and exterminating Spirit.

Dr. *Tillotson*.

To these we might add the worthy sayings of Bishop *Usher*, *Darvenant*, *Hall*, which the late worthy Author of the *Protestant Reconciler*, hath furnished us with, and many more, but let these suffice; only for a Conclusion, take a Passage of the Lord *Castlemain*’s, a great *Papist*, Husband to the Dutchess of *Cleveland*, in his Book against Dr. *Floyd*. —

Lord C. *Stilemain*: ' Sure (*saith he*) these Men that persecute others, are beside themselves; for, if they should go but to reckon themselves up together, with all their Adherents, they would find they are not the sixth Part of the Reformed People in *England*: And adds, p. 18. ' That they have not much Reason to reproach the *Roman Catholicks* for the *Parisian* Massacre, that of *Ireland*, and the *Gun-Powder-Plot* on the 5th of *November*, 1605, since that these Massacres were committed only on those Persons whom *Rome* had Anathematized, and Proscribed as *Hereticks* and *Apostates*; and it was never known, that *Rome* persecuted (as the Bishops do) those, who Adhere to the same Doctrine and Faith with themselves, and established an Inquisition against the *Bigots* among them, nor against the Professors of the strictest Piety.

And again tells us in another Place, to this Purpose, ' That however the Prelates complain of the bloody Persecution under *Q. Mary*, it is manifest their Persecution exceeds it; for under Her (*saith he*) were not more than two or three Hundred actually put to Death: Whereas under their Persecution, there has been above Treble that Number Stifled, Destroyed, and Ruined in their Estates, Lives, and Liberties, being (as is most remarkable) Men for the most part of the Spirit and Principle with those *Protestants*, who suffered under the Prelates in *Q. Mary's* Time.'

In the next Place, as a farther Witness against *Imposition* and *Persecution*; take the following declared Sense, and Suffrage of several of our Kings; viz.

Bede L. 1. ch. 26. tells us, That King *Ethelbert* declared after he professed the *Christian Religion*, that he would compel none; having been instructed, that it was contrary to the *Christian Religion*, which ought to be voluntary, not compulsive.

King *James* affirmed, that for Concord there is no nearer Way, than diligently to separate Things necessary from unnecessary, and bestow all our Labour, that we may agree in the Things necessary; and that in Things unnecessary, which are most of the Rites and Ceremonies, there may be a *Christian Liberty* allowed. Apud *Caus. Ep. ad Car. Perron*.

King *Charles the First*, in his Declaration, Anno 1641. saith thus: As for Differences amongst ourselves, for Matters indifferent in their own Nature concerning Religion, we shall

in

in *Tenderness* to any Number of our Loving Subjects, very willingly comply with the Advice of our Parliament, that some Law may be made for the Exemption of Tender Consciences, from Punishment or Persecution for such Ceremonies, and in such Cases, which by the Judgment of most Men are held to be Matters indifferent.

King Charles the Second in his Declaration from Breda, April the 4th, speaks thus: *We do declare a Liberty to Tender Consciences, and that no Man shall be disquieted, or called into Question for Differences in Opinion, which do not disturb the Peace of the Kingdom.*

Which was also the Declared Sense of most of the Nobility and Gentry at that Time; to which they subscribed their Names.

The which he often inculcates, viz. Declar. Octob. 25. 1660. *We do again Remember what we have formerly said from Breda, for the Liberty of Tender Consciences.*

And again in His Speech, May 8. 1661. *I do value My Self much upon keeping my Word, upon making good whatever I promised to my Subjects. To which the Chancellor repeats.*

And again, July 8. 1661. Reminds His Promise, as also what the Lords had promised to the same Purpose at that same Time afore mentioned, which his Majesty calls an honest, generous and Christian Declaration, signed by the most Eminent Sufferers amongst them; Telling them, he would not have it be in any Man's Power to charge Him, or them, with the Breach of their Words or Promises; which, he saith, would be no good Ingredient for the future Security.

And again in his Declaration, Dec. 26. 1662. *We will remember the Confirmations we have made of them, upon several Occasions in Parliament, and as also these Things are still fresh in our Memory, so are we still firm in the Resolution of performing them to the full. And we do conceive ourselves so far engaged in Honour, and in what we owe to the Peace of our Dominion; which we profess we can never think secure, whilst there shall be a Colour left to the Malitious and Disaffected, to enflame the Minds of so many Multitudes upon the Score of Conscience, with Despair of ever Obtaining the Effect of our Promises for their Ease.*

His Majesty's Speech to both Houses, Feb. 10. 1667. declares thus: *One Thing more I hold myself obliged to recommend unto you at this Present, which is, that you would seriously think of some course to beget a better Union and composure in the Minds of my Protestant Subjects in Matters, of Religion, whereby they*
may

may be induced, not only to submit Quietly to the Government, but also cheerfully give their Assistance to the Support of it. And,

In his Declaration of Indulgence, March 15. 1671. saith, *That it was evident by the sad Experience of Twelve Years that there was very little Fruit of all those forcible Courses, and many frequent Ways of Coercion that we have used, for the Reducing of all Erring or Dissenting Persons. And thereupon granted His Indulgence.*

Again, In His Speech to both Houses, 1678. says thus: *I meet you here with the most earnest Desire, that Man can have, to Unite the Minds of all my Subjects both to Me, and one another, and resolve, it shall be your Fault, if the Success be not suitable to my Desires.*

Hereupon, the Parliament, Jan. 10. 1680. from their Inclination and known Experience, as well as in Obedience to his Gracious Direction, did for the Relieving and better Uniting all His Protestant Subjects, declare in the Vote *Nemine Contradicente*, *That It is the Opinion of this House, that the Prosecution of Protestant Dissenters upon the Penal Laws, is at this time grievous to the Subject, a Weakening the Protestant Interest, an Encouragement to Popery, and dangerous to the Peace of the Kingdom. And Novem. 6. 1680. resolved Nemine Contradicente, That It is the Opinion of this House, that the Acts of Parliament made in the Reign of Queen Elizabeth and King James, against Popish Recusants, ought not to be extended against Protestant Dissenters, having divers Laws under Consideration, as His Majesty directed for the Relieving, Composing and Uniting the Protestants: A Bill having pass'd both Houses for the Repealing the 35th of Elizabeth.*

Thus you see that Imposition and Persecution for Conscience, does not only symbolize with Antichrist, but is the highest Contradiction to the Name, Nature, Gospel, and Followers of Christ, a violent Infringer of the Law, and Light of Nature [of Doing to others, as we would be done unto;] as well as the Royal Law of Loving our Neighbour as ourselves; and in utter Enmity, not only to those Worthy Sentiments of our Learned and Great Men, but of our latter Kings and Parliaments.

As a farther Ratification and Confirmation, that our English Service and Ceremony was from the Popish Race and Succession; take this following Historical Account; given us by some eminent Writers, and Famous Sons of the Church of England.

Cambden

Cambden in the *Life of Q. Elizabeth* assures us, ' That the Change of Religion was not in her Time suddenly made, but by little and little, by Degrees, for the *Roman Religion* continued in the same State it was first, a full Month and more after the Death of *Q. Mary*. The 27th of *December* it was tolerated to have the *Epistles*, and *Gospels*, the *Commandments*, the *Symbol*, the *Litany*, and the *Lord's-Prayer*, in the vulgar Tongue. The 22d of *March*, the Parliament being assembled, the Order of *Edw. 6.* was Re-established, and by an Act of the same, the whole Use of the *Lord's-Supper* granted under both Kinds. The 24th of *June*, by the Authority of that which concerned the Uniformity of Publick Prayers, and Administration of the Sacrament, the Sacrifice of the Mass was Abolished, and the Liturgy in the *English* Tongue more and more established. In the Month of *July*, the Oath of Allegiance was proposed to the Bishops, and other Persons; And in *August*, Images were thrown out of the Temples and Churches, and broken and burnt.

Cambden in the Life of Q. Elizabeth.

Thus far *Cambden* gives us the Steps *Queen Elizabeth* took in the *Reformation*, what she cast off by Degrees, and so consequently, what she retained; which was the rest of the *Papish* Rites and Ceremonies, and which she had a great Love to, and Liking of, which was the Reason there was no greater Alteration.

Whereof we have this Account from *Dr. Burnet*, in his *History of Reformation*.

' *Queen Elizabeth* received some Impressions in her Father's Reign in Favour of such Old Rites as he had still retained, and in her own Nature, loving State, and some Magnificence in Religion (as well as in every Thing else) she thought, that in her Brother's Reign, they had stripped it too much of external Ornaments, and had made their Doctrine too narrow in some Points, therefore she intended to have some Things explained in more general Terms, that so all Parties might be comprehended by them. She inclined to keep up Images in Churches, and to have the Manner of Christ's Presence in the Sacrament, left in some general Words, That those, who believed the *Corporal Presence*, might not be drawn away from the Church, by too Nice an Explanation of it. So far *Dr. Burnet*.

Dr. Burnet's History of Reformation.

In pursuance of these Resolves, the Queen attempts the

Accommodating Matters of Religion, so unto the *Romish* Clergy, as to take them into the Communion of the Church of *England*, as Dr. *Heylin* affirms; She so effectually compassed it, that for several Years, the *Papists* continued in the Communion of the Church, and when they did forsake it, it was not because they approved not of our Liturgy, but upon Politick Considerations, and because the Council of *Trent* had commanded it, and Pope *Pius* the 5th had Excommunicated the Queen, and Discharged Her Subjects from their Allegiance, and made the Going, or not Going to Church, a Sign distinctive to difference a *Roman Catholick* from an *English Protestant*.

Concerning which, take Dr. *Heylin's* own Words in his History of Queen *Elizabeth*.

‘ There passed another Act for Recommending and Imposing the Book of *Common-Prayer* and *Administration of the Sacraments*, according to such Alteration and Correction as were made therein, by those, who were appointed to revise it, as before is said; in the Pursuance of which Service, there was great Care taken for the Expunging all such Passages in it, as might give any Scandal or Offence, to the *Popish* Party, or be urged by them in their Excuse for their not coming to Church, and Joining with the rest of the Congregation in God's Publick Worship. In the *Litany* first made and published by King *Henry* the Eighth, and afterwards continued in the two *Liturgies* of King *Edward* the Sixth; There was a Prayer to be delivered from the *Tyranny and all the Detestable Enormities of the Bishops of Rome*, which was thought fit to be Expunged, as giving Matter of Scandal and Dissatisfaction to all that Party, or that otherwise wished well to that Religion. In the first Liturgy of King *Edward*, the Sacrament of the Lord's Body was delivered with this Benediction; that is to say, *The Body of our Lord Jesus, which was given for the Preservation of thy Body, and Soul, to Life everlasting, &c. The Blood of our Lord Jesus Christ, &c.* Which being thought by *Calvin* and his Disciples, to give some Countenance to the *Cross* and *Carnal Presence* of Christ in the Sacrament (which passes by the Name of *Transubstantiation* in the School of *Rome*) was altered into this Form into the said Liturgy; *That is to say, Take and eat this in Remembrance that Christ dyed for thee, and feed on him in thy Heart by Faith with Thanksgiving; Take and drink this, &c.* But the Revisers of the Book joined both Forms together, lest under Colour of
‘ rejecting

rejecting a Carnal, they might be thought also to deny such a Real Presence as was defended in the Writings of the Ancient Fathers, upon which Ground she expungeth also a whole Rubrick at the End of the Communion Service; by which it was declared, that *Kneeling* at the Participation of the Sacrament was required for no other Reason, than for the Signification of the humble and grateful Acknowledgment of the Benefits of Christ, given therein unto the worthy Receiver, and to avoid that Prophanation and Disorder which otherwise might have ensued, and not for giving any Adoration to the *Sacramental Bread and Wine* there Bodily received, or in regard of any Real or Essential Presence of Christ's Body and Blood; and to come close to the Church of *Rome*, it was ordered by the Queen's Injunctions, That the Sacramental Bread, which the Book required only to be made of the finest Flower, should be made round in fashion of the Wafers used in the Time of *Q. Mary*. She also ordered, that the *Lord's-Table* should be placed where the *Altar* stood; and that the Reverence should be made at the Name of *Jesui*.

Musick was retained in the Church, and all the *Festivals* observ'd with their several *Eves*, by which Compliances and Expunging the Passage before-mentioned, the Book was made so passable amongst the *Papists*, that for Ten Years they generally repaired to their Parish-Churches without Doubt or Scruple, as is affirmed, not only by Sir *Edward Cook* in his Speech against *Garnet*, and his Charge given to the Assizes held at *Norwich*, but also by the Queen Herself, in a Letter to Sir *Francis Walsingham*, then Her Ambassador in *France*.

The same is confessed by *Sanders* also, in his Book *De Schismate*; and therefore, Dr. *Heylin* in a few Pages after, adds, *viz.* And now we may behold the Face of the Church of *England*, as it was first settled and Established under Queen *Elizabeth*, the Government of the Church by *Arch. Bishops* and *Bishops*, &c. the *Liturgy* conform to the Primitive Pattern, [*viz. of Popery*] and all the Rites and Ceremonies therein prescribed, accomodated to the Honour of God, and Encrease of Piety, the *Festivals* preserved in their former Dignity, observed with all their distinct Offices peculiar to them, and celebrated with a religious Concourse of all Sorts of People, the *Weekly Fasts*, *viz. Wednesdays, Fridays and Saturdays*; the holy Time of *Lent*, the Em-
K bring

bring Weeks, together with the Fast of the Rogation, severally kept by a Forbearance of all kind of Flesh, now by Virtue of the Statute, as in the Time of King Edward, but as appointed by the Church in her Publick Calendar before the Book of the Common-Prayer [so correspondent with Rome]. The Sacrament of the Lord's Supper, celebrated in most Reverend Manner; the Holy Table seated in the Place of the Altar; the People making their due Reverence at their first Entrance into the Church, Kneeling at the Communion, the Confession, and the Publick Prayers; Standing up at the Creed, the Gospels, and the Gloria Patri, and Using the accustomed Reverence at the Name of Jesus; Musick retained in all the Churches, in which, Provision has been made for the Maintenance of it; or where the People shall be trained up, at least to plain Song; all which Particulars were either Established by the Laws, or commanded by the Queen's Injunctions; or otherwise retained, by Virtue of some Antient Usages, not by Law prohibited; nor is it much to be admired, that such a general Conformity in those Antient [viz. Popish] Usages was constantly observed in all Cathedrals, and the most Part of the Parish-Churches; considering how well they were presided by the Court itself, in which the Liturgy was officiated every Day, both Morning and Evening, not only in the Publick Chappel, but the Private Closet, celebrated in the Chappel with Organs, and other Musical Instruments, and the most Excellent Voices of Women and Children, that could be got in all the Kingdom, the Gentlemen and Children in their Surplices, and the Priests in Copes, as oft as they attended the Divine Service at the Holy Altar: The Altar furnished with Rich Plate, two fair Gilt Candlesticks, with Tapers in them, and a Massy Crucifix of Silver in the Midst thereof, which last remained there for some Years, till it was broken in Pieces by Pach the Fool (no wiser Man daring to undertake such a Desperate Service) at the Solicitation of Sir Francis Knowles, the Queen's near Kinsman by the Caries, and One who openly appeared in Favour of the Schism at Frankford; the Ancient Ceremonies accustomedly observed by the Knights of the Garter, in their Adoration towards the Altar, abolished by King Edward the 6th, and revived by Queen Mary, were by this Queen retained as formerly in her Father's Time, for which she received both Thanks and Honour from her very Enemies, [viz. the Papists]

‘*Papists*’] as appears by *Harding’s* Epistle Dedicatory, before his Answer to the Apology. So far Dr. *Heylin*.

Thus from what the Sons of the Church, *Cambden*, *Burnet*, and *Heylin* have affirmed, ’Tis apparent, that Queen *Elizabeth* had a Natural Propensity to favour the *Papists*, and that this was discovered by her making the Terms of Communion much more easy to the *Papists* than in King *Edward’s* Time; whereby she became the more Difficult and Arduous to the *Protestant Dissenters*, and whom she rigorously prosecuted for their Dissents. *Cambden* informs us, That about the Year, 1583. the Queen [Who held it for a Maxim, that she ought not to be more remiss in Ecclesiastical Affairs] advancing *Whitgift* from the See of *Worcester* to that of *Canterbury*, above all, Commanded him to Re-establish the Discipline of the Church of *England*, that as then lay dismembered by the Connivency of Prelates, the Obstinacy of Innovators, and by the Power of some great Ones, whilst some Ministers using to their own Fancy, new Rites of Services in their private Houses, utterly condemned the Liturgy, and the appointed Manner of Administring the Sacrament, as being in many Things contrary to the Scripture, and therefore many refused to go to Church; to abolish which Things, and to reduce them in Unity, *Whitgift* propounded three Articles to the Ministers by them to be subscribed; but [adds *Cambden*] ’Tis incredible, what Controversies and Disputations arose upon this, what Troubles, *Whitgift* suffered of certain Noble Men, &c.” How the said *Whitgift* vexed the poor *Dissenters*, what Letters were writ to him from the Council, and Treasurer *Cecil*, on their Complaints, and his Answers, you have at Large in a late Piece, called *The Harmony between the Old and present Non Conformists*; some small Abridgment thereof take as follows, not unworthy of your Notice; viz. in a Letter sent unto the Arch-Bishop of *Canterbury*, and Bishop of *London*, from her Majesty’s Council, September 20. 1584.

We have heard of Late Times sundry Complaints against a Number of Preachers, whereby some were deprived of their Livings, some suspended from their Ministry and Preaching; especially such who instruct the People against our Spiritual Courts, advancing their Profits by such kind of Proceedings; and particularly the Lamentable Estate of the Church in the County of *Essex*; where there is a great Num-

Part of the Council’s Letter to the Arch Bishop of *Canterbury*, and Bishop of *London*.

ber of Zealous and Learned Preachers suspended from their Cures, the Vacancy of their Place for the most Part without any Ministry, or Preaching, Prayers and Sacraments; and in some Places, of Certain appointed to those void Rooms, being Persons neither of Learning, nor of good Names; and in other Places of the Country, a great Number notoriously unfit, chargeable with Ignorance, and with great enormous Faults, as Drunkenness, Filthiness of Life, Gamesters at Cards, Hunting of Ale-Houses, and such like, against whom we hear not of any Proceeding; but that they are quietly suffered to the Scandal of the Church, to the Offence of good People; yea, to the Famishing them for Want of good Teaching; and thereby Dangerous to the Subverting of many Weaklings; from their Duties to GOD and her Majesty, secret Jesuits and counterfett Papists, &c.

And in a Letter to the Arch Bishop, by the Lord Treasurer Burleigh, dated July 5. 1584. it is said;

Treasur. Burleigh's
Letter to Arch-
Bishop Whirgistr.

It may please your Grace, I am sorry to trouble you so often as I do; but I am more troubled myself, not only with many private Petitions of sundry Ministers, recommended from Persons of Credit, for Peaceable Persons, yet greatly troubled; but also am I daily now charged by Councillers and Publick Persons, to neglect my Duty in not staying these your Grace's Proceedings, so vehement, and so general against Ministers and Preachers, as the Papists thereby are greatly Encouraged, and evil disposed Persons animated, and thereby the Queen's Majesty's Safety endangered; with these kind of Arguments I am daily assaulted, and now my Lord, I am come to the Sight of an Instrument of 24 Articles of great Length and Curiosity, formed in a Romish Stile, to examine all Manner of Ministers in this Time without Distinction of Persons; which Articles are entituled, Apud Lambeth, May 1581. to be executed Ex Officio mero, &c. Which Articles, I find so Curiously penned, so full of Branches and Circumstances, that I think, the Inquisitors of Spain use not so many Questions to comprehend and trap their Preys; I know the Canonists can defend these with all their Particles; but surely under your Grace's Correction, This Judicial and Canonical Sifting of poor Ministers is not to Edify and Reform; and in Charity, I think, they ought not to answer to all these Nice Points, except they were very Notorious Offenders in Papistry and Heresy, I write with the Testimony of a good Conscience, &c. This Kind of Proceeding is too much savouring the Romish Inquisition, and is rather a Device to seek for Offenders, than to reform any. And in another

her Letter adds, *Seeking rather by Excommunication to urge them to Accuse themselves, and then punish them.*

The *Arch-Bishop* makes a large Reply, in it saith thus: — I have taken upon me the *The Arch-Bishop's Reply,* Defence of the Religion and Rites of this Church of *England*, to appease the Sects of *Schisms*, therein to reduce all the Ministry thereof to Uniformity and due Obedience; Herein I intend to be constant, and not to waver with every Wind, the which also my Place, my Person, my Duty, the Law, Her Majesty, and the Goodness of the Cause do require of me, and wherein your Lordship and Others, all Things considered, ought in Duty to Assist and Countenance me; It is strange, that a Man in my Place, dealing with so good Warranties as I do, should be so encountered, and for not yielding, should be accounted wilful, but I must be contented, *Vincit qui patitur.* — And if my Friends herein forsake me, I trust God will not, neither the Law, Her Majesty, who hath laid the Charge on me, and are able to protect me.

Many were the severe Laws made against the *Non-Conformists*, which were put in Execution with great Cruelty, to the Suspending, Imprisoning, and Executing many of the Faithful Servants of Christ in this Queen's Reign, whereof Fuller in his Ecclesiastical History gives a particular Account. The *High Commission-Court* (that grand Grievance) was set up also by her.

In the next Place I shall give you some Confirmation of the Truth of the Prevalency of *Popery* under a *Protestant Mask*, in the Rites and Ceremonies imposed in these and succeeding Times, by the Witness born by several Eminent *Dissenters*, which we find on Record in several Books; viz. A Book called the *Register*; another the *Abridgment*, which was deliver'd to King *James* by the Ministers of *Lincoln-Diocese*, Anno 1605.

In the *Register* Page 3. We have the 24 Articles agreed to in the Synod, and confirmed by the Queen, Exhibited to Mr. *Edward Deering*, and his Answers thereto, Anno 1573, whereof receive his Answer to the first Article. The Article was, 'Whether the Book, Entituled, the *Book of Common-Service*, allowed by Publick Authority in this Realm, is to be allowed in the Church of God, by God's Word or no? To which he replied,

First, 'That the Similitude, that this Book hath with the Form

Form of Prayer, which the *Papists* used, I think, is not
 from the Equity of those Laws, *Deut. 7. 25. 12. 30. 18. 4.*
 Which Things our Fathers so much regarded in the *Primi-*
tive Church, that there are Books full of great Complains
 against all Similitude to be had with the *Gentiles*; yea, the
 Second Council of *Bracca* made a Decree, That no Christian
 should have either Bay, Leaves, or Green Boughs in their Hou-
 ses, because the *Gentiles*, so accustomed: And at this Day, all
 the Reformed Churches in *France, Polonia, Helvetia, Scot-*
land, and other Places have changed that Form of Prayers;
 Which Prudence of all Ages, if we shall condemn, the Re-
 buke of the Apostle, I think, will reach us; *1 Cor. 14. 36.*
 Came the Word of God from you, or came it unto you only?
 Secondly, We have the *Psalms, Venite, Benedictus, Mag-*
nificat, Nunc dimittis, usual in the Ministry, of which we
 can give no good Reason; nor I see no Cause, why we
 should more leave out *Ave Maria*, than for parting the
 Scriptures again into the Epistles and Gospels, which was
 not heard of before the Days of *Popery*; I dare now avow,
 that this is that reverend Handling of the Scriptures, and
 the Right dividing the Word of Truth, which *St. Paul* re-
 quires, *2 Tim. 2. 15.*
 Thirdly, The great Inconveniency which has followed
 this Book, while it has maintained an Unlearned Ministry,
 and made it thought sufficient to have the Service read,
 wherein we have made the Spirit of God to speak in vain;
1 Tim. 3. 12 which requires the Ministers of the Gospel to
 be Apt to Teach, to Exhort and Reprove; *Tit. 1. 9.* This
 is another Cause, why I cannot subscribe unto the Book;
 that it hath not all Things answerable to the Word of God.
 But the *Abridgment* is much more full, bringing Arguments
 from the Scripture, the Fathers, the Old Reformers, and our
 own Old Protestant Doctors against it; whereof I shall give
 this following Account.

First, It is contrary to the Word of God to use such Ceremonies
 in the Worship of God as Man has devised; if they be notoriously
 known to have been of Old, and still to be abused unto Idolatry
 and Superstition by the *Papists*; especially if the same be of no ne-
 cessary Use in the Church; where note, that the Ceremonial Part
 of the English Service; that is like to that of *Romish*, is what
 has been abused by the *Papists* to Idolatry and Superstition; but
 yet are not so necessary to Divine Worship, but that the Worship
 may be compleat, devout, and Orderly without them: Which
 appears, say they,

1st, By

1st, By the Second Commandment, which forbids all Pro-
vocation to Spiritual Fornication, as the Seventh does to that
which is Carnal.

2^{dly}, By the Commandment and Direction God has
given us in his Word, to separate ourselves from Idolaters,
and be as unlike to them, as may be, especially in their Re-
ligious Observations, and Ceremonies, to abolish not only
all Idols; and that so, as we may best shew our utmost De-
testation to them, and root out the very Memory of them.

3^{dly}, By the Equity and Reason of these Commandments,
which we find set down in the Holy Scripture, viz.

(1.) The Detestation which the Lord our God (being a
Jealous God) beareth to Idolatry, and all the Instruments
and Tokens thereof, as to Spiritual Whoredom.

(2.) That it cannot be said sincerely, we have repented of
the Idolatry of our Fore-Fathers, unless we be ashamed of,
and cast away with Detestation, all the Instruments and
Monuments of it.

(3.) That we be in Danger to be corrupted in the Sub-
stance of Religion and Purity of Doctrine, and even to fall
back again to Idolatry, if we conform ourselves to Idolatrous
Ceremonies; yea, if we shew not all Detestation to them.

(4.) That our Conformity with Idolaters in their Ceremo-
nies, wherein they repose the greatest Part of their Religion,
will be a special Means to harden them in Superstition.

(5.) That seeing the Pope is revealed to be that great An-
tichrist, and his Idolatry troubles the Church at this Day
more than any other, and our People converse more with
the Papists, than with any other Idolaters; There is more
Danger in the Retaining of the Ceremonies and Relicks of
Popery, than of any other Idolatry whatsoever.

Secondly, By the Judgment of the Godly Learned of all Churches and Ages, who have constantly taught, and given Testimony
of this Truth, That Christians are bound to cast off the Cere-
monies and Religious Customs of Pagans, Jews, Idolaters and
Hereticks, and carefully to shun all Conformity with them
therein.

In the Council of Nice it was Decreed, That Christians
might not keep the Feast of Easter at that Time, nor in that
Manner the Jews did. Let us, say they, in nothing agree with
that most detestable Rout of the Jews.

And in another Council, That none should fast on the Lord's
Day, because the Manichees had taken up that Day to fast in.

That

That such Altars as were set up in the Country, and High-Ways, in Memory of the Martyrs, should be abolished; and that Solemn Requests should be made to the Emperor, that all Reliques and Monuments of Idolatry might be utterly destroyed. And this Decree we find cited by Dr. Fulk.

In another Council, That Christians should not celebrate Feasts on the Birth-Days of Martyrs, because that was the Manner of the Heathens. Tertullian is large, and vehement on this Point.

As (saith he) we may give nothing to the Service of an Idol; if it be against Religion, to sit at table in an Idol's Temple; what is it to be seen in the Habit of an Idol? Thou, that art a Christian, must hate those Things, the Authors and Inventors whereof thou canst not choose but hate.

Austin himself saith, If you would win Pagans, leave all their Solemnities, forsake their Toys.

The Judgment of the Church of Scotland, in their Letter to the Bishops of England, 1556. from a general Assembly at Edinburgh thus writ: If Surplice, Corner Cap, and Tippet, have been Badges of Idolaters, in the very Act of Idolatry, what have the Preachers of Christian Liberty, and the open Rebukers of Superstition to do with the Dress of the Romish Beast? And in the Confession of their Faith sworn to by them, and the King's Majesty also, we find these Words; And detest all the Ceremonies and false Doctrines of the Roman Antichrist, added to the Ministration of the True Sacraments; We detest all his vain Rites, Signs and Traditions, brought into the Church without the Word of God. Mr. Rogers, that holy Martyr, would not consent to a Canon that was to be made in King Edward's Days, for the Clergy's Conformity in Cap, Tippet, and the rest of the Apparel, unless it might be decreed, that the Papists, for a Difference between them and others, might be constrained to wear upon their Sleeves, a Challice with an Host upon it.

Bishop Pilkington misliked, That in our Liturgy we are so like the Papists in Marriage and other Things: This, saith he, is our Fault generally, that we differ not from them in all our Ministry.

Bishop Bilson defending the Reformed Churches against a Slander of the Papists, approvingly reports thus of them, The Reformed Churches, saith he, are so far from Admitting the full Dose of your Heresies, that by no means they can digest one Dram of your Ceremonies.

Dr. *Humphry* saith, *That we ought to refuse to conform ourselves to the Enemies of God in any of their Ceremonies; professing plainly his Desire, and Hope of the utter Abolishing of the Ceremonies of all the Monuments of Popish Superstition, that yet remain in our Church.*

Dr. *Fulk* saith, *That if a Man mislike our form of Service, as not differing sufficiently from yours, he sheweth his greatest Zeal in Detestation of your Idolatry and Blasphemy. And again, We abhor,* saith he, *whatsoever hath but a Shew of Popery.*

Dr. *Sutcliff* makes this one of his principal Arguments against the Papists, *That they have derived most of their Ceremonies from the Jews and Pagans.* To the same Purpose Mr. *Greenham* and Mr. *Marbury*.

That Agreeing with us, most of the Reformed Divines do hold,

1. That those Laws that we have alleged out of the Old Testament, against the Monuments of Idolatry, do bind us as much as they did the *Jews*; and from them they conclude as we have done, That all the Relicks of Popish and Heathenish Superstition are to be banished out of the Church of Christ; Of this Judgment are *Calvin*, *Martyr*, *Grineus*, *Wolphius*, *Ursinus*, *Machebeus*, *Zanchius*, *Simetrus*, *Zepperus*, our own Book of *Homilies*, Dr. *Fulk*, and others.

2. That *Hezekiah*, *Josiah*, and the rest of the Godly Kings of *Judah*, who shewed most Zeal in Abolishing those Things which had been abused by Idolatry, did no more than they were bound by the Law of God to do; and that from their Example, the Argument holds strong against the Monuments of Idolatry now, because all Christians are bound to imitate their Zeal therein: Of this Judgment was *Augustin*, *Calvin*, *Martyr*, *Wolphius*, *Leuator*, *Zanchius*, Bishop *Jewell*, *Bilson*, Dr. *Fulk*, Dr. *Raynold*, Dr. *Andrews*, Mr. *Perkins*, and Others.

3. That the Retaining of Popish Ceremonies, will certainly be a means to endanger the Doctrine that we profess; and to bring the People back to Popery. This was the Judgment of the People of *Saxony*, and them of *Hamborough*, and of *Luther*.

4. That the Retaining of the Ceremonies of Idolaters will cause them to insult over our Religion, as if it could not stand without Help from them, and to harden them in their Liking of their own Idolatry: This Reason has been used against Conformity with the *Jews*, by *Constantine* the Emperor, and by all the Fathers in the first Council of *Nice* against Confor-

mity with the Papists, *Begentis, Musculus, Bishop Jewell, and Others.*

5. We are confirmed in this our Perswasion, That it is unlawful, to retain the Ceremonies of the *Papists*, by Experience of the great Hurt they have done, and daily do in the Church; for if we find that some of the Learnedst of the *English* Papists, namely, *Martial, Bristow*, and he that penned the Petition for the *Papists*, which *Dr. Sutcliff* and *Mr. Powell* have answered, have by this Argument justified their Church and Religion, that we have borrowed our Ceremonies from them; yea, some of them, as *Harding, Martial*, and he that writ the Astrological Epistle for our *English* Papists have professed, that this was to them an Evident Argument, that *Q. Elizabeth* did in her Conscience like well of their Religion, because She liked and maintained their Ceremonies; and the superstitious Multitude do usually defend the Blessing of themselves, with Crossing their Breasts and Foreheads, by our Crossing our Children in Baptism. *So far the Abridgment.* And to which we may add this further Testimony following, viz.

Alta Damas. p. 612, 613. tells us, ' That from three *Romish* Channels was the *English* Service raked together; namely, 1st. The *Breviary*, out of which the Common Prayers are taken. 2dly. The *Ritual*, or *Book of Rites*, out of which the Administration of the Sacraments, Burial, Matrimony, Visitation of the Sick are taken. 3dly. The *Mass-Book*, out of which the Consecration of the Lord's-Supper, Collects, Gospels, and Epistles are taken.

Bishop Hall in his *Quo vadis* saith, ' That his Eyes and Ears can witness, with what Applause the *Catholicks* entertained the new translated Liturgy of our Church.

Mr. Thomas Gage, in his *English American*, Chap. 22. p. 205. thus exp. esseih himself; ' I continued twelve Months at my Uncle's House at *Gatton*, searching (tho' unknown to my Uncle and Kindred) into the Doctrine and Truth of the Gospel professed in *England*, for which Cause I made many Journies to *London*, and then privately, I resorted to some Churches, and especially to *Paul's Church*, to see the Service performed, and to hear the Word of God preached; but so that I might not be seen, known or discovered by any *Papist*. When in *Paul's Church*, I heard the Organs, and the Musick, the Prayers and the Collects, and saw the Ceremonies at the Altar, I remembered *Rome* again, and perceived

ceived little Difference betwixt the two Churches. I searched further into the Common Prayer, and carried with me a Bible into the Country, on purpose to compare the Prayers, Epistles and Gospels with a *Mass-Book*, which there I had at Command, and I found no Difference but only *English* and *Latin*; which made me wonder, and to acknowledge, that much remained still of *Rome* in the Church of *England*; and that I feared my Calling was not right.

And p. 209. tells us, 'That upon his Return afterwards to *Rome*, that Father *Fitz. Herbert* told him, that the Common-Prayer Book (which was composed for *Scotland*) was by Arch-Bishop *Laud* sent to *Rome*, to be first viewed and approved by the Pope and Cardinals, and who upon the Perusal did approve thereof, and liked very well, for Protestants to be trained in such a Form of Prayer and Service, &c.'

Great *Cervus Panegyzer*, *Missæ*, Cap. 11, 12. allegeth against the Reformed Churches, the *English* Service-Book for their *Popish* Holy-Days, the Book of Canons for the Sign of the Cross, and Kneeling at the Altar, and for the whole Hierarchy, &c.

Cornelius Scultingius, in his *Hierarchica Anicripsis*, citeth whole Leaves out of *Whitgift* for the Defence of their Hierarchy.

Stapleton's Reflect. against *Whitaker*, Cont. 2. Qu. 3. Art. 3. useth *Whitgift's* Argument to uphold their Discipline, and professeth they are built upon our Foundation.

They further say, as *Pap. Sapp. Anno 1604. Reas. of Relig.* 13. 'That from their Treasure-House, the Religion now established in *England* hath learned the Form of Christening, Marrying, Churching of Women, Visiting the Sick, Burying the Dead, &c. as their Book (say they) translated out of ours declares.'

Curtaine, Of Ch. Power, p. 40. says, 'That he heard one of the *Jesuits* say, That it was his Hopes, that our Service and Ceremonies would return us again to *Rome*.'

Another Objection is this, *That whilst they separate for Indifferent, and about Disputable Things, they do violate a known, plain, positive Scripture, which enjoyns the Inferiors to be obedient and Subject to their Superiors.*

The Protestant Reconciler, Part II. urges it as an Objection brought against the Dissenters, compared with Part I. p. 198. 'That seeing God hath enjoyned all Persons to obey those

‘ that have the Rule over them, Heb. 13. 17. *And submit themselves, and to be Subject to the Higher Powers, as to the Ordinance of God, and that for Conscience sake; He that can satisfy his Conscience in his Refusal so to do, must shew some Law of God, as evidently forbidding his Obedience to what Superiors do enjoyn, as do these Scriptures command OBEDIENCE to them in ALL LAWFUL THINGS.*’

And you tell us in your *Scrupleus Conscience*, p. 33. ‘ That these Things of a Publick Nature belong only to our Superiors and Governours; and if they appoint what is unfit, indecent, and inconvenient, they only are accountable for it: It is not the Fault of those that joyn in such Worship, or yield to such Injunctions (NOT PLAINLY SINFUL) for the Sake of Peace and Order.’ And the late most terrible Thunder-Clap from the Bench, giving the *Dissenters* in Charge to the *Grand-Jury*, as such Despisers of Authority, who had sinned the unpardonable Sin, not to be forgiven them.

To which we say, That it is most certain, that Obedience is due from Inferiors to Superiors, for Conscience sake, and for the Lord’s-sake: But then that is limited to be only in the Lord; for if they who are his Ministers, command any Thing not agreeable to his Word, and plainly Sinful, tho’ they may call them indifferent Things, State Policy, Order and Decency, we are justified with the Midwives, in disobeying the King’s Command, *Exod. 1. 17.* and *Saul’s Guard*, in refusing Obedience to the King, *1 Sam. 22. 17.* and *Daniel and the Three Children*, in disobeying the King, *Dan. 3. 6.* and with *Peter and John*, who refused to forbear preaching Christ at the Ruler’s Command, telling them, *It was better to obey God than Man.* Tho’ this Absolute Obedience to Superiors (as you will find) is an Argument principally urged by Men, who have the Magistrate on their Side, and their own Profit and Advantage concerned, then Obedience to them is cry’d up to be better than Sacrifice, and fall foul upon the Consciencious, as Disobedient, Seditious and Rebellious. So *Celsus* the *Heathen* reproaches the *Christians*, for their forsaking the Publick Assemblies, getting into Corners, and Disobeying Authority. So all the Time of Popery were the *Waldenses*, *Wicklivists*, *Lollards* and *Protestants*, branded with Seditious, Disobedience to Authority, impugning the King’s and Queen’s Proceedings. And how doth *Bonner* lay the 13th of the *Roman* to the Martyrs, to require Obedience and Subjection

tion to all their *Mumpsimus's* and *Sumpsimus's*? But if the Tide be turned, and the Magistrate on the other Side; then the same Men cry out against Imposition and Persecution, as it was with the *Arians* and *Orthodox*, under the several Emperors of different Minds: The 13th of the *Romans* was in those Days used as the *Dutch-Man's* Breeches, to serve all Occasions, and always improved to establish, and enforce the present Impositions by the Power and Religion, which was uppermost. This reproves all our worthy Witnesses, the *Waldenses*, *Wicklivists*, *Lollards*, &c. who bore up for Christ against all their sanguinary Laws, Prohibitions and Commands, and those who opposed *Jeroboam's* Calf-Worship. This would establish the Religion of the present Power, be it either *Judaism*, *Turcism*, *Popery*, &c. and a Conformity to it. But 'tis said, you intend this Subjection to Superiors, only in *Lawful Things*, *Things not plainly sinful*. Then if the Inferior be to judge what is Unlawful, and plainly Sinful, the Controversy is at an End. If they command Lawful Things, they command no other than God has commanded, which makes it Lawful, then Obedience (as due) is given to God. If they command in the Things of God any other than lawful, or what he has requir'd, they have no Authority so to do; and we sin not in Disobedience, by your own Rule, if they command sinful or unlawful Things.

As to those Things of an Indifferent Nature, or Things not positively forbidden, under which is included all the Rites and Ceremonies enjoyned by Man, whereof no Word of God for. We know of no such Things; all the Rites, Services and Ceremonies to be observed, and enjoyned in God's Worship, being necessary Things, and no Negative Articles of Faith, as before.

Objection. But is it not manifest, That the Persons, who presume to separate from the Religion *Established by Law*, are usually of turbulent, seditious, factious Spirits? Otherwise what means those sensible Impressions that have lately been made upon Authority, Publick Declaration, manifold Addresses, and Pulpit Alarms, reflecting upon them as to the PLOT, and the Severity used, by putting the Penal Laws in Execution, against this Sort of People, in City and Country?

Answer. It is very true, that Press and Pulpit, Late Declaration, Weekly Addresses, and severe Usage both in City and Country, speak this Language. But it is not therefore true, that the *Dissenters* are guilty of Sedition, Treason and Rebellion.

Rebellion, because the Truth and Innocency of God's Church and People (as traduced to Authority) have been so falsely and maliciously branded and handled all along, which may be some Relief to them under their present Tryals and Sufferings; Suggestions, Calumnies and Outcries, being no Proofs.

Did not the Church of Old pathetically complain of the very same Usage? *The Mouth of the wicked and deceitful are opened against me, they have spoken against me with a Lying Tongue, they compassed me about with Words of Hatred, and fought against me without a Cause, Psalm 109. 2, 3.* So no new Thing.

And again, *They that hate me without a Cause, are more than the Hairs of my head, they that would destroy me, being my Enemies wrongfully, are mighty; for lo, they lye in wait for my Soul; the Mighty are gathered against me, not for my Transgressions, not for my Sin, they run and prepare themselves without my Fault, Psal. 69. 4. 59. 34.*

And further, *Mine Enemies* (saith the Church) *reproach me all the Day; and they that are mad against me, are sworn against me.* [It seems they wanted not perjured Informers in those Days.] Therefore prays,

Let not them who are my Enemies wrongfully rejoyce over me; neither let them wink with the Eye, that hate me without a Cause; for they speak not Peace, but devise deceitful Matters against them that are quiet in the Land.

Was not the Slander wherewith the Adversaries of the Church reproached them in *Ezra's* and *Nehemiah's* Time, viz. (That for their peaceable Attending upon the Lord, they were esteemed) *A Rebellious and Factions People, and hurtful to Kings, moving Sedition, Ezra 4. 15. Nehem. 6. 6.*

And was not this the Accusation of wicked *Haman* against God's People, that because they dissented from the Religion established by Law; *Having Laws contrary to the King's Laws, therefore as Seditious and Rebellious, they ought to be cut off, and not suffered to live. Esth. 3. 8, &c.*

Were not the three eminent Dissenters in *Nebuchadnezzar's* Time so treated, for their *Non-Conformity* to the Religion established by Law, and as *Turbulent, Stubborn, Factions, Disobedient and Rebellious, cast into the fiery Furnace? Dan. 3.* And afterwards, *Daniel* upon the same Score flung to the Lyons, tho' his God and his Innocency pleaded his Cause against his malicious, trappanning Adversaries, [that could only in the Matter of his God get the Advantage against him.]

him.] *My God (saith he) hath sent his Angels, and shut the Lyons Mouths : Forasmuch as before him Innocency was found in me, also before thee, O King, have I done no hurt. Dan. 3. 21, &c.* And what became of their malicious Accusers afterwards, you there understand.

Neither did our Saviour himself, who was so meek, gentle, and Innocent, so harmless *Luke 20. 21. &c.* and inoffensive, meet with other Measure, being directly so dealt with. Did not the Trappanners assault him ? For is it not said, *They watched him, and sent forth Spies, which should feign themselves just Men, that they might take hold of his Words ; that they might deliver him unto the Power and Authority of the Governour. And they asked him, saying, Master, we know that thou sayest and teachest rightly ; neither acceptest thou the Persons of any, but teachest the Way of God truly. Is it lawful for us to give Tribute unto Cæsar, or not ?* There was the catching Question. And to which, tho' by his Practice, working a Miracle to pay Tribute, *Mat. 17. 27.* and his present Answer, he stopped their Mouths ; yet would it not serve their turn, but stoutly do they accuse him of the very *Sedition and Treason* they designed to make him guilty of. And they began to accuse him, saying, *We found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying, that he himself is Christ, a King, and they were not Cæsar's Friends who said otherwise, Luke 23. 2, &c.* Upon which he was cast, condemned, and put to Death, and the Inscription wrote over him (to justify his Crucifixion) was **THIS IS THE KING OF THE JEWS** ; tho' he was altogether Innocent, *Having done no Violence, neither was Guile found in his Mouth ;* but under all their Mischief and Spite, with Meekness and Patience committed himself to Him who judgeth righteously ; giving us therein also an Example, how we should behave ourselves under like Circumstances.

And so they dealt with his Followers afterwards ; Did they not draw *Jasen*, and the Brethren unto the Rulers of the City ? Crying, *These that have turned the World up-side down, are come hither also. And these do all contrary to the Decrees of Cæsar, saying, There is another King, one JESUS ; and they troubled the Rulers of the People when they heard these Things. Acts 17. 6, 7.*

And so they laid many and Grievous Things against *Paul*, which they could not prove ; viz. That *He was a pestilent Fellow, a Mover of Sedition throughout the World. Acts 25.*

7, and 24. 5. And what was this for but the Preaching and Practising the Precepts and Doctrine of the Gospel, to make Men holy and happy?

And did they not so deal with the Christians, in the Days after the Apostles; as *Justin Martyr's* and *Tertullian's* Apologies, and *Origen's* Defence against *Celsus* make manifest? How all manner of Evil is charged against the Dissenters in those Days falsely? How Vicious and Seditious in their Conventicles? What Despisers of Dignities? What Enemies to *Cesar*? And whatever Publick Evil or Calamity befell, it must be laid to the Christians Charge; and to the Lyons they must go, right or wrong, for the same. If *Nero* has a Mind to burn *Rome*, it is but laying it to the Christians Charge, and that is enough.

And was it not just so they dealt with our Fore-Fathers, the *Waldenses*, *Wickliviſts*, *Lollards* and the *Protestants* in the *Marian* Days, as Turbulent, Factionous, Seditious Relisters of Authority, &c.?

And may we not truly say, as it was then, so it is now? And may not you your selves, who so carry it to your Dissenting Brethren, expect the same Measure from that Generation of Men, if they should get an Advantage again in this Nation? as our Saviour tells you, *Mat. 7. 1, 2.*

It is no new Thing, you see, to have Innocency and Truth falsely and Injuriously charged, and treated as Sedition and Treason.

And may not the Dissenting Party, notwithstanding all the Rage, Noise and Clamour, the many Provocations by malicious Persecutions, invading of Properties, Privileges, &c. Worring of Informers and Soldiers, Fines, Confiscations, Imprisonments, yea, Deaths, both in City and Country, these Two and Twenty Years, challenge the worst of their Enemies to come forth and produce any one Thing wherein the *Dissenters* (as *Dissenters*) are justly to be charged with Sedition, Treason or Rebellion, [in this Nation,] but that under all they have behaved themselves meekly, patiently and submissively, as becomes their Holy Profession?

And as for this horrid Slander of being all engaged in a Late *Plot*, [their Principles leading thereto] it is like all the rest. If to have been under the highest Provocations, and in the Exercise of the greatest Patience under them, renders them guilty, it may be something: Otherwise, if Proofs be necessary to make People guilty, Why have not the Witnesses appeared?

peared? But this is but a Pretence; for have they not suffered long before any *Plot* was talkt of?

But as to this, it is said, Have not several been imprisoned, some fled, and others executed about the *Plot*?

That several have been imprisoned, some fled, and some executed, who have been reputed *Non-Conformists*, is very true; and so have many of the *Conformists*, I presume, Four for one of the other: Will it therefore be a fair Way of Arguing, Because so many of the *Conformists* are said to be in the *Plot*, therefore all the *Conformists* are guilty, and ought to be severely handled? I remember it was thought a very unfair Way of proceeding of Old, because *Coll. Wagstaff* transgressed in the *West*, that therefore my Lord of *Kingstone* must be punished in the *North*; nay, the whole Party decimated for the same.

If some of the *Non-Conformists* are found tardy on good Proof, let them suffer the Penalty of the Law; but let not the Innocent be judged and punished with the Guilty; much less let not the Principle of *Non-Conformity* be judged, because some have miscarry'd under that Profession; for by that Rule may not the Purest State of the Church, both in the Old and New Testament, be censured and judged, who had their *Chorists*, *Judasess*, and *Diotrephes's* amongst them? His Majesty in his Speech to both Houses, gives us a good Rule hereupon, viz. *Let us look forward, and not backward, and never think of what is past, except Men put us in Mind, by repeating Faults we had forgot; and then let us remember no more than what concerns those very Persons.*

But have they not appeared of late Years, very zealous and forward in Elections of Parliament-Men, and other Publick Officers in City and Country?

It is true, they have so; and so have the *Conformists* also, ten for one to their Number, both in City and Country; but what Transgression is that? What Law have they broke, in Voting according to their Consciences, by endeavouring to bring such into Trust and Authority, as they have judged most Able and Honest to serve their Country, in a Time when we are told by the King and Four Parliaments, of a *POPISH PLOT* to subvert the Government, and to ruine us in all our Concerns?

But this as to Heresy, Schism, Treason, Rebellion, and Plotting (that are charged upon us) I do ingeniously and fully so far own and acknowledge in my own Behalf, and in all others

that I know of this despised reproached Number, that ' If to
 ' worship the God of our Fathers in the Way of his own Ap-
 ' pointment, believing all Things which are written in the
 ' Law and Prophets, be esteemed Heresy, we are Hereticks;
 [as K. Charles I. answered the *Popish* Marquis, as before.]

*Prim. Rule of Re-
 formation.*

That if in Dr. *Pierce's* Words (to justify the
 Schism and Separation from *Rome*) ' To have
 ' recourse to the Scriptures, consulting those
 ' Oracles, how Things stood from the Beginning, and only
 ' separating from them, we find Separatists from the Primi-
 ' ve Church and Truth; we make a Secession that we may
 ' not partake of the [*English*] *Roman* Schism, and answering
 ' the Lord's express Command, *Come out from amongst them,*
 ' *be ye separate,* &c. 1 Cor. 6. Rev. 18. 4. be to be esteemed
 ' Sedition, Schism and Separation, we are Seditious, Schif-
 ' matics, and Separatists.'

If to own the Sovereignty of Christ (*by whom all Things
 were created, and by whom all Things consist, who to this End
 Dyed, Rose again, and Revived, that he might be Lord both of
 Quick and Dead, to whom the Father hath given all Power,
 both in Heaven and Earth, King of Kings, and Lord of Lords*)
 and Powers and Potentates as under him, in Conscience to
 him, to whom you own every Knee must bow; and
 the King is but next, and immediately under him, Supreme
 Head and Governour in all Causes Ecclesiastical and Civil, it
 being also stampt on our Coin, *Christo Auspice Regno*; [Christ
 the Kingdom's happy Guide.] if the owning and asserting his
 Sovereignty in chief, be Treason and Rebellion, we own we
 are such Traytors and Rebels.

If in our Places and Stations, to endeavour the Defence
 of the *English* Government, Laws, Liberties and Properties,
 and to keep out the *Pope's* Foreign Usurped Power, who has
 heretofore so Tyrannized over Prince and People, both as to
 their Bodies and Souls, and these Nations, and to which, all
 who have taken the *Oath of Allegiance*, are so solemnly enga-
 ged, be to be esteemed Plotting and Plotters, we own ourselves
 guilty of the Plot.



The

The CONCLUSION.

THUS, SIR, you have at your *Friendly Call* and *Invitation*, a Fair and Impartial Examination of the Merits of the Cause, giving you the different Sentiments of the Guides on both Sides, in the most material *Objections* made by the one, and the candid *Answers* on the other; and how far your own Principles and Practice in Separating from Superstitious, Idolatrous and Persecuting, *Bloody Rome*, justifies, in many Things, their Principles as well as Practice, in Separation from you, walking in their Steps. The Substance whereof, for a Conclusion, I shall briefly sum up, with some Reflections thereon in the following Queries. *Viz.*

Query 1. If your answer to the Papists * calling for your Negative Proof from the Scriptures, against their idolatrous, foppish and unwritten Traditions be good against them; *viz.* That there needs no Negative Proof to disprove them, because they are not contained in OUR ONLY RULE OF FAITH, THE BIBLE; as *Page 5.* then whether the same Answer is not good from the Dissenters, when you ask them the very same Question (which carries in it the whole of the Controversy, as Dr. *Stillingsfleet* observes *p. 4.*) *viz.* *That there needs no Negative Proofs to disprove all the Rites, Services and Ceremonies in Question, because none of them are contained in our ONLY RULE OF FAITH, where they say, They no more find National, Provincial, Diocean Churches (your Government by) Lord Arch-Bishops and Bishops, Deans, Arch-Deacons, Parsons, Vicars, Curats, Chancellors, Officials, your Consecration of Churches and Priests, your Priests Garments, Altars, Liturgies, Singing-Service, Litanies, Bowing, Crossing, Kneeling at the Sacrament, Holy-Days, Fasts, Feasts, Vigils; than the Popish Holy Water, Salt Oyl, Spittle, Baptizing of Bells, Exorcisms, Conjurations, Bowing to Images and Altars, and other such like Fopperies.* *Page 6, 7, 8.*

Query 2. If your own Pens declare, that to enjoin Unnecessary, or Indifferent Things, *viz.* Things not contained in the Scripture, in God's Worship and Service, as necessary, ought to be reputed an Adding to God's Word, a *Teaching for Doctrine the Commands of Men*, Superstition, Will-Worship

* *Costerus Inst. Chrst. l. 2. c. 1. Hac Sacris Literis non prohiberi atque sine peccato fieri possit, quia ubi non est Lex ibi nec pro-varicatio.*

ship, or Worshipping God in vain, as p. 12. then how can you avoid the same Charge brought against you by the Dissenters, when you (as self-judged and condemned) do the same Things? For are not your Rites and Ceremonies confessed by you to be *Indifferent* Things, as p. 9, 10. imposed upon Dissenters as absolutely necessary, to the Excommunicating, or as much as lyes in you, Damning their Souls, Ruining their Bodies and Estates, who conscientiously scruple and refuse them, as p. 11, 12, 13?

Query 3. If you declare the Rites, Services and Ceremonies in the Liturgy are of *Primitive Antiquity*, and not of *Popish Novelty*, as p. 14, 15. and that you have left (or separated from) the Church of *Rome*, because they have left *Primitive Antiquity*, and therefore the Dissenters have no Cause to boggle at, or scruple them as Popish: But if it appear to be quite otherwise, as the Examination of each particular seems to demonstrate; as p. 16, 17, 18, 19, 20, &c. viz. That they are not of *Primitive Antiquity*, but of *Popish Novelty*, and all of them fetched from the Institution of Popes and *Popish Councils and Canons*, and not from *Jesus Christ*, and his *New-Testament Canons*: If so, then *First*, Whether you do not betray much Rashness and Weakness (not to say with the *Protestant Reconciler*, one of your own) Falshood and Hypocrisy? And *Secondly*, Whether you do not thereby justify the Dissenters Separation from you, as warrantable, because they separate from you, for being in the Practice of *Popish Superstition and Unwritten Tradition*, because they are expressly commanded by Christ, *To separate, and come out from such unwarrantable Practices*, 2 Cor. 6. 14, 15, 16, 17, 18. Rev. 18. 4. *Left partaking of such Sins, they share of the threatned Judgments*? It being very dishonourable as well as dangerous to halt betwixt two. If God be God, he (but if *Baal*, he) is to be served and followed.

To which purpose we find in that most remarkable Letter of Bishop *Hall* to Dr. *Laud*, afterwards Arch-Bishop of *Canterbury*, that which is very instructive upon this Account, whereof therefore, I shall presume to give you this following Part of it; viz. 'Resolve (saith he) one Way, and know
' at last what you do hold, and what you cast off, either
' your Wings or your Teeth; and loathing this Bait, like
' Nature, be either a Bird or Beast: If you must begin, why
' not now? It is dangerous Deferring that whose Want is
' deadly, and whose Opinion is doubtful. God cryeth out
' with *Jehu*, *Who is on my Side? Who?* Look at least out
' of

' of your Window to him, and with a resolute Courage cast down this Jezebel, &c. ' Thus far the good Bishop. Which is a good Caution against Indifferency, and Luke-warmness in the Service of Christ, agreeable to our Saviour, Rev. 3. to Laodicea, *I would thou wert either cold or hot, &c.*

Query 4. If yourselves have judged Popish Imposition and Persecution for Conscience, to be Antichristian, Wolfish and Beastly, wholly contrary to Christianity, and the Lamb-like Nature of Christ; that it is Injustice and barbarous Cruelty to afflict Men for what they cannot help, and a plain Rebellion against God, by wresting his Scepter, and usurping his Empire over Conscience, out of his Hand, the Principle itself being so much decry'd by so many of your great Men, as well Kings as Parliaments; as p. 51, 52.

Then whether you doing the same thing, viz. Imposing on the Consciences of your Brethren, and Persecuting them with so much Cruelty, to the Ruining, as much as lies in you, both their Souls, Bodies, Liberties and Estates, be not to be self-judged with a Witness? 2dly, Does it not greatly justify the former Popish Cruelties (and make way for new ones) over Protestants, as well as contract their Guilt, appearing thus in their Spirit and Practice, as Christ told the persecuting Jews in that day, that they thereby filled up the Measure of their Fathers, &c. and brought the Guilt of the former Blood on themselves, even from the Blood of Righteous Abel, &c. 3dly, Is it not a Wonderful Contradiction to abet, succour and relieve the French Presbyterian Dissenters, under their Cruel Persecutions for their Non-Conformity, and yet at the same time to exercise all that Cruelty, Ruin and Destruction to the English Presbyterian Non-Conformists, like the Scribes and Pharisees, who built the Tombs of the Prophets, and at the same time killed the Prophets. And 4thly, Whether you do not hereby raise a mighty Cry of Christ's poor Lambs (appointed by you to the Slaughter) against you to their Lord and Master, and who may thereupon say to you, as to persecuting Saul of old, *Why do you persecute me! it is hard for you to kick against the Pricks.*

But it is possible you may say, *That the Persecution is not from you, but barely the Prosecution of the Laws we transgress, which if we break we must thank ourselves, and not complain of you.*

So said Bonner of old to the Martyrs in Q. Mary's Days, and so said the Scribes and Pharisees of Christ, *they had a Law, and*

and by their Law he ought to dye. But you know it is a Maxim in the *English* Law, 28 H. 8. That if any Law, Usage or Custom be contrary to God's Law, they are null and void in themselves. And how much such Laws so rigorously put in force against Dissenters, are against both the Law of God and Nature, you have by your own Pens decided, and do also know what the proper Interpreters of the Law have said of them, viz. that *Protestant Dissenters* are not intended by them, but the *Popish* only, as p. 47, 48, 39, 50.

And as for the severe Penalties inflicted on Dissenters as seditious and riotous for their Assembling together to worship God, as tho' they thereby infringed the Law, and violated the Publick Peace; and for which they have in these three last Years suffered in their Estates and Trades, at least two Millions (as supposed) contrary to the true Intent and Meaning of those Statutes, if the Maxim of the Law be true, that *The Intention makes the Legal Trespass both as to TREASON, Felony, Murder and Riot*; Twenty Three Years Experience evidencing their quiet and peaceable Behaviour, and that they have been as far from Sedition and Riot (as the Law defines) as any in the Nation.

Lamb-Eirenarcha,
p. 175, ch. 4.

Lamberd our great *English* Lawyer, defining a Riot, tells us, *It is where three or more Persons be disorderly assembled in Armour, with an Intent to commit with force and Violence an unlawful Act*; and that great Numbers being assembled together make no Riot, 'till such a riotous Intent be known; quoting these following Statutes, so defining it, 13 H. 4. c. 7. 2 H. 5. c. 8. 4 H. 7. c. 13. 2 Edw. 3. c. 3. 2 R. 2. c. 6.

But have you disowned and witnessed against the Cruelties exercised, and done what you could to prevent them? or rather with *Edom* stood on the other side? *Obad. v. 11.* and helped forward your Brethren's Afflictions, and by your Prefes, Pulpits and Addresses, and cruel Courts, furthered it all that lies in you.

Query 5. If you declare, that it is no sinful Separation to separate from those who separate from the Truth and true Church, but a Duty to God and ourselves, to free us from Sin and Suffering, as p. 71. Then if you yourselves have made a Separation from the Truth and true Church, you not only reproach your own Separation from Rome, but justify your Brethrens from you, as warrantable by your own Principles; *Who art thou that judgest another, and dost the same things, &c?*

Query

Query 6. If by your own, as well as Scripture Rules, it is no Sedition nor contempt to Authority, not to obey the *unlawful* Commands of Magistrates in the things of God, as p. 64, 65, 66. then whether your *Dissenting Brethren* are not most injuriously dealt with by you, for that great Outcry gone out against them from your Pulpits and Presses, for *Sedition* and *Rebellion*? When it is only in the Matter of their God you have to accuse them, and for their saying with the Apostles, *It is better to obey God than Men*; there being in Truth no more Sedition nor Rebellion to be found either in their Principles or Practice, than your own.

Query 7. If all this be true, then whether it does not very much explain that usual Saying, *That Popery is rather to be chosen than Presbytery; and that it is better to be a Papist than a Presbyter?*

Thus, Sir, you have something which the *Dissenters* have to say for themselves, hoping it shall not be judged either Unreasonable or Unseasonable, to present to you this their just Defence, and give you thus *the Merits of the Cause*, not only from your Call so to do (and a Silence thereupon might either bespeak consenting Guilt, or prevent a satisfying Reply to our conscientious Scruples) but also the many severe Pressures and Sufferings we lye under from for our *Non-Conformity*, which may plead some Excuse for this *modest Plea*; Loosers being admitted the Liberty of Speech, as *Sick Men* to groan, and the *Afflicted* to cry; therefore may we not hope for a fair Admission of our *Plaint* for present, and better Usage for the future? since we have not to do with savage *Indians*, nor Brutish *Irish*, *Massacring Cut-Throats*, worse than *Canibals* (to whom all Reason, Right and Truth is inaccessible) but with our own Country-Men, Neighbours, Fellow-Citizens, Acquaintance, Relations, Gentlemen, Scholars, with Men professing the same *Protestant Religion* with ourselves, and with so many who have offered Reasons and Arguments to us, and may therefore hope, they will receive it from us (how else can they answer our *Scruples*?) and not stop our Mouths with *Goals*, *Pillories* and *Halters* (say what they please, to render us and our Principles obnoxious, and refuse and reject our just Defence, it being below *Common Ingenuity* to challenge an Adversary to the Field, and when he appears, cause him to be disarmed, gagged and bound, and then manfully cudgel him, and boast of a Conquest, far be it from us so to think) and particularly since you yourselves lye under the same Censure of *Schism*, He-
refy

refy and Sedition from the *Popish* Party, as we from you; so that there wants nothing but *Demonstration, Candor, and Charity* to set all honest *Protestants* to Rights.

But especially living under a Prince, who has expressed so much *tender Regard*, and so many *Promises* to *tender Consciences*, who live peaceably, and who is of that *Sagacity* and *Prudence*, to judge, whether it will be more for his Interest and Profit to root up and destroy such an Innocent, peaceable and profitable People, and suffer their Substance to be taken from them (as some wicked *Hamans* may suggest and provoke) or with the *Eastern Monarchs* (in like case) to let such cruel *Harpies* and bloody *Incendiaries* against the innocent *Non-Conformists* of this Day, feel his just Rebukes, as *Esth.* 7. 10. 8. 11, &c. *Dan.* 3. 29. 6. 24. And as to enrich the *Treasury*, whether it is not like to be more effectual and just, to do it with *Popish Emoluments* yet remaining in the Nation, and to take up where *H.* 8. left, and make thorow Work of it.

Lastly, To conclude, be pleased in your own Words to be exhorted, That laying aside all *Prejudices, Favour to, or Admiration* of *Mens Persons*, evil *Affection, Love of a Party*, or carnal *Interest* to byass your *Judgment*, you would *Impartially* weigh and consider the *Arguments* herein proposed, being diffident of your own *Apprehension*, and indifferent to either Part of the *Question*; and think it no shame to change your *Mind* when better Reason is offered you; for the *Dissenters* desire none to be their *Proselytes* any further than they give *Scripture and Reason* for it; resting very confident, that if they could prevail with the People equally to hear both Sides, and diligently to examine the *Merits of the Cause*, their Churches would every Day gain more Ground amongst all wise Men; so saith also,

4 OC 58

Your Friend and Servant,

Thomas De Laune.



Ἐπειὶς τὸ Οὐρεῖν :

OR, THE

IMAGE of the BEAST.

Shewing, by a Parallel SCHEME,

What a *Conformist* the CHURCH
of ROME is to the PAGAN.

AND

What a *Non-Conformist* to the
CHRISTIAN CHURCH, in its Rites, Services
and Ceremonies, the better to exemplify the
True and False CHURCH.

PART II.

By T. D.

Obad. 6. *How are the hidden Things of Esau sought out!*

Dan. iii. 17, 18. *Our God, whom we serve, is able to deliver us, and he will deliver us: But if not, be it known, that we will not serve your Gods, nor worship the Golden Image that ye have set up.*

Rev. xiv. 9. *And the Angel said with a loud Voice, If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which shall be poured out without Mixture, in the Cup of his Indignation.*

Printed in the YEAR, 1684. and Re-printed
M DCC XX.

IMAGE of the BEAST.

What a Conformity the Church

What a Conformity to the



PART II.

Good. & then are the wicked things of this world out!
 Dan. iii. 17, 18. Our God whom we serve, is able to deliver us
 and he will deliver us. But if not, be it known that we will not
 worship man's image, nor will we bow down to the Golden Image that ye have set up.
 Rev. xiv. 9. And the third said with a loud voice, If any man
 worship the Beast, and his image, and receive his mark in his
 forehead, or in his hand, the same shall drink of the Wine of the
 Wrath of God, which shall be poured out without mixture, in the
 Cup of his indignation.

Printed in the Year 1824 and Re-printed



TO THE
READER.

READER,



YOU have here a brief, and I hope, satisfactory Account (from many Learned Authorities) of the Rise and Original of many of the Rites and Ceremonies now in Question (which have, and do occasion so much Trouble and Distress) the only right Way to end Disputes, and which was the Method Christ took with the Pharisees, Mat. 19. 8. and which

Dr. Peirce so wisely observes from him, in confuting the Papists: Whereby it is easily discerned what is from above, and what from beneath; what from God, and what from Man. This proves their Rise and Birth to be many Hundred Years before Christ, therefore not from him for Christian Service.

The Learned Casaubon in his Original of Idolatry (writ in French, and collected (as his Epistle tells us) from Elasopolitan's Commentaries, Translated by Mr. Darcy) says, p. 73.

That the main and principal Parts of the *Mass* are digested and brought in by *Numa Pompilius* [the second King of the Romans, a great Magician, about 700 Years before Christ, p. 37.] The further Additions were invented by other Roman Pontiffs, and especially by a Monk, call'd Gregory, the first of that Name, who attain'd the Papacy, being instructed in Pythagorical Magick and Philosophy, having also study'd the Laws of King *Tullus Hostilius*, Successor to *Numa*, and to the End he might perpetuate his Name, instituted divers Additions to the *Mass*, &c.

100 An Epistle to the READER.

You have therefore (for your better Information) this Parallel Scheme here presented to you, of the Pagan and Papal Rites and Ceremonies, where you find the great Harmony and Agreement that is between them therein (the Child being not more like the Father, than Rome Papal is to Rome Pagan in its Ecclesiastical Rites and Service); and therefore is it not significantly by the Holy Ghost stiled, The Image of the Beast? Rev. 13. 14, 15, &c. And did it not prove the healing the deadly Wound given to the Dragonical Beast? Ver. 4. And who you'll find not to be in greater Non-Conformity to the Pagan, than to the Christian Church, of which you have a brief Prospect from the Scripture, the true Standard to try and judge all Images and Idols by.

But you will say, why do you give the Heathen the Denomination of a Church? Is that proper? Yes. Why not? Do you not read of the Church of evil-Doers? Psal. 26. And Synagogue of Satan, Rev. 2. And I know no Reason why Rome Pagan the Mother, may not be so called, as well as Rome Papal, the Daughter, who fetches so much of her Ecclesiastical Policy, Church-Rites, Services and Ceremonies from her. But did not Pagan Rome kill Christ, and disown Christianity, which Papal Rome did not? It is true, Rome Pagan did murder Christ in his Person, and so doth Rome Papal in his Members, which is killing him afresh; and tho' in Words, they seem with Judas to say, Hail Master, and kiss him, with a Jesu, Jesu, yet in their Works they deny, betray, sell and crucify him; and by blasphemous Traditions and impious Superstitions, make void his whole Law, usurp his Throne and Authority, sit in the Temple of God as God, changing Times, Laws, and Ordinances.

As to the Authorities to justify each Particular, which you might have expected under each Head, I must refer you to a larger Piece treating thereof, which doth it very distinctly, this being but the Epitome of it; tho' in general, you may understand the following Authors have been consulted hereupon, viz. Plutarch in Numa, Tacitus, Titus Livius Decad. Pliny, Alex. ab Alexand. Blund. de Rom. Triump. Durandus, Darcy's Translation of Casaubon, Dr. Moore's Mystery of Iniquity, and that late Worthy and most excellent Piece, call'd Pagana Papismus, &c.

Thine in the Service of Truth,

T. D.



Εἰκὼν τοῦ Θεοῦ :

OR, THE
IMAGE of the BEAST, &c.

The *Dragonical*, or
Pagan Church con-
sisteth in, *viz.*

1. *Its Head.*

THE *Emperor* of
Rome, presiding
by the Policy of *Hell*,
over all Ecclesiasti-
cal Affairs, as well
as Civil, was called
Pontifex maximus, or
High Priest; to
whom was given di-
vine Honour, and
Prostration at his
Feet: And as Head
of the Church, or
High-Priest, had
First-Fruits, *An-
nates*, *Oblations*, &c.
paid him, and also a
Purpurate Synod, or
Princes in Purple to
assist him.

The *Beastly*, *Papal*
Church is conforma-
ble to the *Pagan* in,

1. *Its Head.*

THE *Pope* of
Rome presiding
by the Policy of *Hell*,
over all Ecclesiasti-
cal Affairs, claiming
the Civil, is also
call'd *Pontifex maxi-
mus*, or *High-Priest*;
to whom *Divine*
Honour is given,
and Prostration at
his Feet: And as
Head of the Church
and *High-Priest*,
has *First-Fruits*,
Annates, and *Obla-
tions*, &c. paid him,
and a *Purpurate*
Synod, *viz.* *Cardi-
nals* in Purple to
assist him.

The *Christian Church*
consisteth in, *viz.*

1. *Its Head.*

Neither *Emperor*,
Pope, nor *King*,
but *Christ* himself, to
whom the Father has
committed it, having
purchas'd it also with
his own Blood, who
as *High-Priest* and
King, is the alone *Au-
thor* and *Institutor* of
its *Order*, *Rule* and
Worship, with all
Things that belong
thereto, and neces-
sary to be observ'd
therein; to whom
divine Honour is duly
paid; GOD blessed for
ever, the Govern-
ment on his Shoul-
ders, without any *Ca-
tholick Vicar* to assist

2. *Its*

2. Its Members.

The Members and Parts of the Church were the Parts of the *Empire*, as divided into Ten Parts; *Horns*, or *Kingdoms*; and those Ten *Kingdoms* distributed into *Nations*, *Provinces*, *Diocesses* and *Cures*, under respective *Governours*, *Civil*, *Military*, and *Ecclesiastical*.

3. The Gods Worshipped.

Besides their Supreme God *Jupiter*, or *Jove*, whose Name they derived from *Jehovah*, the Governour of Heaven and Earth, they had divers inferior *Deities*, *Gods*, and *Goddeses*, whom they divinely worshipp'd; viz. *Divia Vesta*, (*Juno* or *Luna*) the Queen of Heaven (and Mother of God) with *Saturn*, *Mars*, *Venus*, *Mercury*, *Phœbus*, *Bacchus*, *Vulcan*, to whom they, as their *Numens*, *Heroes* or *Intercessors*, built

2. Its Members.

The Members and Parts of this *Catholic Church*, are the Parts of the *Empire*, as divided into Ten *Horns* or Ten *Kingdoms*; and those Ten *Kingdoms* distributed into *Nations*, *Provinces* and *Diocesses*, and *Parishes*, for the better Administration of *Pal Jurisdiction*.

3. The Gods Worshipped

Besides the Supreme God *Jehovah*, the Governour of Heaven and Earth they pretend to worship, they have divers inferior *Deities*, *Gods* and *Goddeses*, whom they divinely worship; viz. *Divia* or *Sancta Maria*, the Queen of Heaven (and Mother of God) with *Divus Petrus*, *St. Paul*, *St. John*, *St. Thomas*, *St. Stephen*, *St. Andrew*, &c. to whom they, as their *Numens* or *Intercessors*, build *Temples*, erect *Altars*, and dedicate *Feasts*;

2. Its Members.

The Members of the *Christian Church* are not any *Empire*, *Region*, *City*, *Diocess*, or *Province*, but only such of the Faithful, or Believers, in all Parts of the World, who are call'd to visible *Sainthood*, and orderly put together into distinct *Congregations*, as Christ has directed in the *New-Testament*.

3. In Worshipping the True God, only and truly.

Tho' there be that are called *Gods*, whether in *Heaven* or in *Earth* (as there be *Gods* many, and *Lords* many) but to us there is but One *God*, the Father, of whom are all Things, and we in Him; and One *Lord Jesus*, by whom are all Things, and we by Him; 1 Cor. 5. 6. Make no Mention of the Names of other *Gods*, neither let it be heard out of thy Mouth; Exod. 23. 13. Thou shalt have no other *Gods* besides Me, thou

built Temples, erected Altars and Statues; dedicated Feasts, and call'd the Days by their Names; they had Demons Aethereal, and Tutelar Gods and Goddeses, to be apply'd to by several Vocations, Countries, Cities, Families, Orders: as *Divus Neptunus* for Mariners; *Divus Pan*, for Shepherds; *Divus Pales* for Husband-Men; *Divus Flora* for the Curtellan; *Divus Diana* for the Huntsmen; *Divus Aesculapins* for the Physician; *Divus Bacchus* for the Good-Fellow; *Divus Mercurius* for the Tradesmen; they had Gods for every Family, City, Country, Disease, as *Cant. ficat, Era*, &c. Besides in the Pontifex Maximus and Synod, was placed the Right of Apotheosis, or God-making; viz. To create and inroll some deceased Worthy in the Number of the Gods, to whom Temples, Altars, Orders, and Statues were appointed, and Festivals in their Names celebrated.

Feasts; paying also so much Reverence to the Pagan Gods, as to keep up their Names in the Days of the Week, viz. Sunday, Munday, Tuesday, Wednesday, Thursday, Friday, Saturday; they have also Tutelar and Aethereal Gods and Goddeses, to be apply'd to by several Vocations, Cities, Countries, Families, Orders, Sick Persons; as *Divus*, or St. Nicolas for the Mariner; St. Windoline for the Shepherd; St. John Baptist for the Husband-Men; St. Magdalene for the Curtellan; St. Hubart for the Huntsman; St. Crispin for the Shoemaker, &c. The City, Country, Family, and Physick-Gods are innumerable, St. George for England, St. Denis for France, St. Mark for Venice, &c. Gods almost for every Disease; beside the God-making Power, that is in the Pope and Cardinals to canonize what deceased Worthy they please, and to appoint 'em Temples, Altars, Orders, and Festivals.

thou shalt not make to thy self any graven Image, or any Likeness of any Thing that is in Heaven above, or Earth beneath, thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a Jealous God; Exod. 20. 4, 5. What Agreement hath the Temple of God with Idols; For ye are the Temple of the Living God. Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean Thing, &c. The Things which the Gentiles sacrifice, they sacrifice to Devils and not to God; and I would not that you should have Fellowship with Devils, 1 Cor. 10. 20. Rev. 18. 4. 2 Cor. 6. 16.

4. The Places of
Worship.

Temples or Fanes, both rich and magnificent, they built in the Names, and dedicated to the Honour of their Gods; as the *Temple of Jupiter*, the *Capitol of Rome*, was dedicated to him, *Vesta* the Q. of Heaven, and Mother of God, had a Temple, and Nunnery dedicated to her; and so had all the rest of the Gods, *Saturn*, *Mars*, *Venus*, *Diana*, *Minerva*, *Neptune*, *Apollo*, &c. yea, one to all the Gods, call'd **PANTHEON**. They build their Temples *East* and *West*, worshipping towards the *East*, by their *Augurs* and *Auruspices*, with many *Prayers*, *Ceremonies* and *Solemnities*. They consecrated first the Ground, and then the *Temple*, which was built upon it; *Altars* were erected in them, and sumptuously adorned, and *Statues* plac'd in 'em with lighted *Candles*, which they worshipped. A Feast of *Dedication* was *Annually*

4. The Places of
Worship.

They enjoy'd the *Temples* of the *Heathen*, only new consecrated, and dedicated them to their own Gods, to whom they gave new Names at their *Christianings*; as *St. Saviour's* for *Jupiter's*, *St. Mary's* for *Vesta's* *Temple*; And so for the rest of their Gods; *St. Peter's* for *Apollo's*; *St. Paul's* for the *Temple of Diana*; (so it was at *London*) *St. Nicholas* for *Neptune's*, and *All-Saints* for **PANTHEON**. They built new *Temples East* and *West*, and worshipped as the *Heathens* did, towards the *East*; and do by their *Priests*, consecrate first the Ground, then the *Temple* which stands upon it; *Altars* are erected in them, and sumptuously adorned, and *Statues* placed on them with lighted *Candles*, which they worship. A Feast of *Dedication* is *Annually* kept, to the Honour of the *Saint* the *Temple* is

4. In its Worship,
respecting Place.

There having been no consecrated Place, or holy Ground since the Dissolution of the *Temple*, by God's Appointment to build *Temples*, or Holy Places of *Worship*; the true *Worshippers*, who worship the Father in Spirit and Truth, are truly his Church and House, wherever they meet, be it in *Wood*, *Field*, *House*, or *Barn*; so saith the Apostle, with all, who in every Place call upon the Lord *Jesus Christ*, our Lord. 1 Cor. 1. 2. *Whose House are ye.* Heb. 3. 8. *The most High dwelling not in Temples made with Hands, as saith the Prophet; What House will ye build me? Or what is the Place of my Rest? who fill Heaven, and Earth.* Acts 7. 48, 49. No *Altars* and *Candles*, *Worshipping East* and *West*; or *Fasts* of *Dedications* in *Christ's Church*, being all *Pagan* or *Papal* *Inventions*.

5. The

ally kept to the Honour of the *Demon* the *Temple* was dedicated to; which after their Religious Rites were over, was spent in Revelling and Jollity; and this, as *God's House*, they paid great Reverence to.

is consecrated to, which is spent with Revelling and Jollity, and this, as *God's House*, they pay great Reverence to.

5. The Times of Worship.

They divided their Days into *Festi*, *Feast Days*; *Profesti*, *Working Days*; and *Inter-cisi*, half Holy Days; the *Feast Days* they dedicated in the Name, and to the Honour of their Gods very many, some of their *Capital Feasts* were these, viz. Their *Saturnalia*, kept several Days together in *December*, with *Eul-games*, *Mrs of Misrule*, *Mascarading*, and all *Debaucheries*; adorning their *Temples* and *Houses* with green Leaves and Boughs the *Epiphany*, (from the appearing of their Gods); their *Proserpinalia*, or *Feasts of Candles* in *February*; their *Palelia*, or *Shepherds Feasts* on *Midsummer*

5. The Times of Worship.

They divided their Days into *Feasts*, *Fasts*, *Vigils* and *Working Days* (as their *Kalendar* mentions) their *Feasts*, dedicated in the Names and to the Honour of their *Saints* (or *Gods*) are very many, some of their *Capital Feasts* are these; viz. *Christmas* (their *Saturnalia*) observ'd directly both in Time and Manner as theirs was, *Eul-games*, *Mrs of Misrule*, *Mascarades*, *Debaucheries*; adorning their *Houses* and *Temples* with green Leaves and Boughs; the *Epiphany* *Feast* as theirs also *Candlemas*, the *Purification* of the *Virgin Mary*, in *February*;

5. The Times of Worship.

The first Day of the Week is the *Christian Sabbath*; and the only standing Time for Rest and Worship, to be observ'd Holy unto the Lord: The other six Days being appointed for Labour, as the Fourth Commandment orders, viz. Remember to keep holy the seventh Day, six Days shalt thou labour, and do all thy Work. The Pope, that Changer of Times, saith, Thou shalt labour but three or four Days, the rest are his Holy Days, no Set-Times, either for *Feasts*, *Fasts* or *Vigils*, are appointed by Christ, which are only to be observed as Occasion

summer-Day; their *Floralia* on *May-Day*, with great Jollity by young People of both Sexes, scattering Boughs and Flowers and dancing about *May-Poles*; their *Ambervalia*, or Processions, when they beg'd a Blessing of their Godson their *Fields and Fruits*; the Feast of *Easter* to that *Goddeſs* in *April*; they had their *Bachanaliam*, their *Cerialia*, their *Venalia*, and their *Panatheneia*, a Feast to all their Gods, *Canonical Hours* for Sacrifice and Devotion; and a *Jubilee*, or Year of Rest.

6. Its Priesthood.

They had *Superior Priests*, viz. *Flamins*, and *Arch-Flamins*, for *Sacerdotal Service* in their *Provinces* and *Diocesses*; and *Inferior Priests*, distinguished by dignified Names, *Tonsures*, *Orders*, *Habits*; the *Dignified Priests* were those who attended on the *Capital Temples*, as the proper Priests of *Jupiter*, *Apollo*, *Minerva*,

February, as their *Proserpinalia*, or *Candle Feast*; Their *St. John Baptist* on *Midsummer Day*, as their *Palelia*; also *Philip and Jacob* on *May-Day*, kept as their *Flora's* Feast, *Time and Manner*; also *Procession* or *Perambulation*, in *Rogation Week*, *Time and Manner*, with their *Ambervalia*; also the Feast of *Easter*, *Time, Name and Manner*; they have their *Whitson-Ales* for their *Bachanaliam*; their *All-Saints* for their *Panatheneia*, *Canonical Hours* for *Service*, and a *Year of Jubilee* for Rest.

6. Its Priesthood.

Their Priests were either *Superior*, viz. *Bishops* and *Arch-Bishops*, for *Sacerdotal Service* in *Provinces* and *Diocesses*; or *Inferior*, distinguished by *Dignified Names*, *Tonsures*, *Orders*, *Habits*; the *Dignified Clergy* were those who attended the *Capital*, or *Cathedral Churches*, as *Deans*, *Chapters*, *Prebends*, *Arch-Deacons*,

caſion is adminiſtred; all their *Holy-Days* and *Festivals* celebrated in Honour of the *Papal* and *Pagan Gods*, *Numens* or *Demons*, are an Abomination to the Lord, and a great Oppreſſion to the Nations; God requiring but a ſeventh Part of Time for his Publick Worſhip and Service; and they exact half, if not two Thirds of it, for the Worſhip and Service; of their Idols.

6. Its Ministry.

In *Chriſt's Church* there are only Two Sorts of Offices, and Officers (by the *New Testament Appointment*) viz. *Elders* and *Deacons*; the *Elders* to adminiſter *Ordinances*, and to govern the Church. And *Deacons* to make *Proviſion* for, to viſit, and take Care of the Poor, none of the *Ministry* diſtinguiſhed

va, Vesta, Diana, Venus, Cybele, some of which were called *Dialia, Martialia, Quirinalia, Augures, Saliens, Fecials*. And more inferior Priests who had the Care of the sacred Celebrations, in the Cures called *Curiones*; there were proper Habits for all the Priesthood, and particular *Vestments* for their *Divine Service*, viz. *Albes, Tunicles, Amicts*; they had *Tonsures* and Shavings, so the Priests of *Isis, Diana, Jupiter*; divers Orders of Priests, whereof most Calibate, to whom Marriage was prohibited, as the Priests of *Vesta, Minerva, Apollo*, and those of *Cybele*; who were castrated, elected, and consecrated according to the Ritual of *Numa*, and put into their Cures by the *Pontifex* maintained according to their Ecclesiastical Constitution; the *Pontiffs* by *Annates, Oblations*; and the Priests by *Benefices, Offerings, Obsequies*, &c.

Deacons: And the more *Inferior Priests*, who have Care of Sacred Celebrations in the Cures or *Parishes*, called *Curats, Parsons, Vicars, Deacons*, answering their *Curiones*; they have proper Habits for their holy Ministrations, viz. *Surplices, or Albes, Casubles, or Tunicles, Vails, or Amicts*, to which they add *Copes, Ephods, Miniples, Zones*, &c. They have *Tonsures* or Shavings of their Orders, and most whereof Calibate, to whom Marriage is forbidden; Elected, and Consecrated according to the *Pope's Ecclesiastical Canons*, and put into their Cures by his Authority, maintained according to their Ecclesiastical Customs; the *Popes* by *Annates, Oblations*, &c. The *Priests* by *Benefices, Offerings, Oblations, Obsequies*, &c.

guished from the *Layity*, by *Habits* or *Tonsures*, which are all *Pagan* and *Papal Inventions*, and *Abominations*; the *Prohibition of Marriage* being a *Doctrine of Devils*; Elected and Consecrated according to *Christ's Canons*, by the particular *Congregations* wherein they serve *Christ*; and according to *Christ's Law* and *Primitive Practice*, are maintained by the *Voluntary Contribution* of the *Flocks* they feed, and rule, having no *Benefices*, or forced Maintenance of *Tithes* to live upon.

7. Its Rites and Ceremonies.

Their principal Service comprehending most of their Rites and Ceremonies, was call'd the *Mass*, where often principal Parts, viz. 1st. The *Asperges*, which was sprinkling with Holy Water at the Temple-Door, all that attended that Service for Sanctification. 2^{dly}, The *Procession*, when the *Priest* in his *Vest*, *shaven Crown*, *Taper* in his Hand, carry'd about *Shrines* with *Supplication* and *Thanksgiving*, with *Musick*. 3^{dly}, *Trimming Altars* with Cloths, Lights and Images. 4^{thly}, The *Confiteor*, making Confession and Supplication to the Gods. 5^{thly}, The *Vertigines*, viz. Antick Postures Gestures, of the *Priest* at the *Altar*. 6^{thly}, The *Church Musick* Vocal, and Instrumental; putting up *Canticles*, *Pæans*, *Collects* to their Gods, with *Organs*, *Flutes*, *Viols*, &c. 7^{thly}, The *Thural Part*, offering *Incense*, *Odours* and *Perfumes*. 8^{thly}, The *Offertory*

7. Its Rites and Ceremonies.

Their principal Service comprehending most of their Rites and Ceremonies, is call'd the *Mass*, where we find, 1st. The *Asperges*, or sprinkling with Holy Water at the Temple-Door, for Sanctification, all that attend the Service. 2^{dly}, the *Procession*, where in the *Priest* in his *Vest*, *shaven Crown*, *Taper* in his Hand, carries about the *Relicks* or *Shrines*, with *Supplication* and *Singing* with *Musick*. 3^{dly}, Adorning the *Altars*, with Cloths, Lights Images. 4^{thly}, The *Confiteor*, or *Confession*, 5^{thly}, The *Vertigines*, viz. Windings, Turnings, and Lifting up of the *Priest's Hands*. 6^{thly}, Their *Church-Musick*, Vocal and Instrumental; putting up *Songs*, *Collects*, *Anthems*, &c. With *Organs*, *Flutes*, *Viols*, *Voices*. 7^{thly}, Offering *Incense* with *Odours*, and *Perfumes*. 8^{thly}, The *Offertory* or Offerings. 9^{thly}, The *Waser*, or round *Host*

7. Its Rites and Ceremonies.

No such Things in *Christ's Service*, by his Appointment, as *Liturgies*, *Litanies*, *Church-Musick*, *Organs*, *Flutes*, *Viols*, *Singing of Prayers*, *Anthems*, or *Collects*; no *Burning Incense*, *Odours*, *Tapers*, *Candles* upon *Altars*; no *Cringings*, *Crossings*, *Kneelings* at *Altars*, *Bowing to the East*; but *Praying in the Spirit*, and *Praising in the Spirit*, *Receiving the Lord's Supper*, the *Bread* and the *Wine*, according to his Institution, without all their *Pagan* and *Papal* Inventions and Superstitions.

Offertory, viz. Oblations and Offerings. 10thly, The Round Host, or small round Loaves, given to the Communicants. 10thly, The Conclusion, with Ite missa est, pronounced by the Priest; they had many Curvations, or Bowings, Fastings, Flagellations, or Whippings, Lying-Wonders, by Sorcery, and miraculous Appearing of their Gods, Dirges, worshipping towards the East.

Host, given to the Communicants. 10thly, The Conclusion, with Ite missa est, pronounced by the Priest; they have Curvations, Flagellations, Penances, Lying-wonders, Dirges, worshipping towards the East. They have also several Additions to the Mass, as Litanies, Epistles, Gospels, Canons, Tracts, Kissings, Crosses, Kneelings, &c.

8. *In its Imposition and Persecution.*

They violently impose their Service and Ceremonies, not suffering the Dissenting Christians, to buy or sell; persecuting them to Confiscation and Blood.

8. *In its Imposition and Persecution.*

They violently impose their Service and Ceremonies, not suffering the Dissenters, to buy or sell; but persecute them to Confiscation and Blood.

8. *In its Love, Meekness, &c.*

No forcible Imposition of Christ's Service, no Persecution, corporal Mulcts, and Punishments on Dissenters or Gain-sayers; but the Exercise of Love, Patience, and Long-Suffering, with Gentleness towards them.





4 OC 58

A
NARRATIVE
Of the
SUFFERINGS
OF

Thomas de Laune,

For Writing, Printing and Publishing a late Book, call'd, *A PLEA for the NON-CONFORMISTS: With some modest REFLECTIONS thereon.*

Directed to Dr. CALAMY; in Obedience to whose CALL that WORK was undertaken.

PART III.

By T. D.

Gal. iv. 16. *Am I therefore become your Enemy, because I tell you the Truth?*

Eccles. v. 8. *If thou seest the Oppression of the Poor, and violent Perverting of Judgment and Justice in a Province, marvel not at the Matter; for He that is higher than the Highest regardeth.*

1 Pet. iii. 14. *If you suffer for Righteousness Sake, happy are ye and be not afraid of their Terrors, neither be ye troubled.*

Printed in the YEAR, 1684. and Re-printed
M DCC XX.

N A R R A T I V E

OF

S U F F E R I N G S

OF

Thomas de Lamoignon

For Writing, Printing, and Publishing

With some models



REPRINTED

Directed to DR. CALAMITY, in Obedience to which
CALAMITY was undertaken.

P A R T III.

By T. D.

Gal. iv. 16. And I therefore become your Friend, because I see
you the Truth?
Eccl. vi. 8. If thou hast the Obedience of the Poor, and hast
the Obedience of the Rich, and hast the Obedience of the
Obedient, for the time is better than the time of the
Obedient. If thou hast the Obedience of the
Obedient, and the Obedience of the Obedient, and the
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Printed in the Year, 1684. and Reprinted

M. 1684.



A
NARRATIVE
Of the
SUFFERINGS
OF

Thomas de Laune, &c.

SIR,



AM concerned to acquaint you with my Case, and because possibly, some Affairs that are more considerable to you, may have diverted you from any Inquiry, respecting a Prisoner (whose Compliance to you made him so) I will give you a brief Account of the whole, and intreat you to give me some Resolution to some certain Things which I shall propose; which, if fairly resolv'd, will, in my Opinion, prove a considerable Step to convince a great many *Scrupulous Consciences*, or else give a Check to Pulpit and Press-Challenges; and mollify the Hearts of such as so ruinously and severely prosecute them, for such Scruples as are invincible by any other *Medium* than what you direct to, *viz.* Our ONLY RULE OF FAITH, the BIBLE.

My CASE is briefly thus :

ON the 20th of November last, late in the Evening, I was apprehended by one Robert Stephens, a Messenger to the Press; and by him carry'd before Sir Thomas Jenner, now Recorder of London, who asked me divers Questions, the most material of which are mentioned in the following Letter sent afterwards to him. By the same Recorder I was sent to the Compter in Woodstreet, where I had most wretched Accommodation; I was turn'd in amongst the Common Side-Prisoners, where a hard Bench was my Bed, and two Bricks my Pillow; and not suffered to see some of my Acquaintance that were Prisoners there, as Dissenters.

Next Morning Mr. Stephens got me called to the Lodge, and, to his Praise be it spoken, narrowly searched me for Papers, but found none for his Purpose, and so left me to be turn'd in again; but a little While after I was sent by a fresh Warrant to Newgate. The Copy of which follows.

To the Keeper of Newgate, or his Deputy.

London ff. **Y**OU are hereby required to receive into your Custody the Body of Thomas De Laune, and him safely keep until he shall be delivered by due Course of Law; for that it appeared before me, by his own Confession, that he is the Author, and Penman of a certain Pamphlet, Entitul'd, A Plea for the Non-Conformists; and hath caused many hundred Sheets thereof to be printed, wherein are contain'd several seditious and dangerous Matters against the Government, and for that he refused to find Sureties to appear at the next Sessions of the Peace, to be held for the City of London at the Old Baily, and to be of good Behaviour in the mean Time, and for your so doing this shall be your Warrant. Given under my Hand and Seal, this 30th Day of November, Anno Caroli Secundi nunc Angliæ, &c. 35. Annoque Dom. 1683.

Tho. Jenner, Recorder.

Exam. per A. Nicolas.

By Virtue of that Warrant I was committed to Newgate, and lodged amongst Felens, whose horrid Company made a perfect Representation of that horrible Place, which you describe when you mention HELL. But after two Days and Nights,

Nights, without any Refreshment, the Unusualness of that Society and Place having impaired my Health, the Constitution of which at best, is very tender and crazy; but I am now in the *Press-Yard*, a Place of some Sobriety, tho' still a Prison.

Some few Days after I sent the following Letter to Sir *Thomas Jenner*, and the 8th of *December*, by my Wife, another to you; the Words of the former were these.

To Sir *Thomas Jenner*, Kt. Recorder of London.

S I R,

YOU know I was committed Prisoner first to the Compter in *Woodstreet*, then to *Newgate*, by your Warrant. In my *Mittimus* it is said, that I refused to give Bail, which is a Mistake; for being asked by you, whether I would give Bail then? I said I could not, it being so late at Night, when I had Opportunity to send to such as would Bail me, and being asked whether I would give Bail the next Morning? I said I knew not whether I could or not; because I was not certain, whether such, to whom I might have made Application, would do it or not: This was no Sullenness, nor Obstinacy in me, but what my real Apprehensions then were: Some Friends of mine, Freemen of this City, went afterwards to be my Bail, but they were told you were not at Home; They made thereupon an Application to Sir *William Turner*, who refered them to you.

It is said in the Warrant, that I profess'd I was the Author of a Libel, entitul'd, *A Plea for the Non-Conformists*; wherein are contain'd Things dangerous to the Government, of which thus much and no further is true; I confess'd before you, that I deliver'd a Manuscript of my own Writing to one *John How*, with that Title, in Order to be printed; and that if the Print agreed with the Manuscript, I would own it, otherwise I could not; because the Misplacing of a Stop, the Misprinting of a Letter, or Syllable, or some other Errata's of the Press, would alter the Sense even to Contradiction of what was intended to be discuss'd; which was not as my Indictment words it, (in a Form of aggravating Terms) but in order to a plain Disquisition of such Things, as Dr. *Calamy* from Pulpit and Press invited Dissenters to enquire into, as you may see in his Book

call'd, *A Discourse of a Scrupulous Conscience*. There is nothing of Matters relating to the Civil State, in what I am charg'd with, for I am not concern'd with that; but if the Guides of the Church (as Dr. Calamy calls the Benefic'd Men of the Church of *England*) will make publick Challenges, they should receive Objections without punishing the Objectors, whose (suppos'd) Crime is only for obeying them; and that, you know, Sir, is agreeable to Justice.

If any Thing I have done, falls within the Lash of the *English Laws, Fiat Justitia*: But I am satisfied, I have done nothing in this Point unbecoming an honest Subject, a Scholar, a Gentleman, and, which is worth all, a Christian. I commit the whole Matter, with respect to this Dispute, to that SUPREAM LEGISLATOR, who is, without Exception, JUST; and who will judge all that are subordinate to Him: Which is all from, Sir,

Your Servant,

Thomas de Laune.

To Dr. Benjamin Calamy, *These*.

SIR,

IN your printed Sermon, entituled *Scrupulous Conscience*; you know you gave a fair Invitation to such as differ from you, to examine what each Party (viz. *Conformists* and *Non-Conformists*) say for themselves, with Respect to the Rites and Ceremonies, which the Guides of the Church impose on their Members; and by penal Laws on their Protestant Fellow Subjects, the *Non-Conformists*: Without Doubt your Call to such, presuppos'd a Reply, by which you expected, that there may be either an Opportunity given to you and your Brethren, to rectify what *Scrupulous Consciences* misunderstand; or that there may be some Relaxation procured of the Severity they undergo, if their Dissent appears to be warranted by that ONLY RULE OF FAITH, which Dr. *Stillingsfleet*, and other eminent Conformists call the BIBLE.

If you did not expect an Answer, or thought that none (for Fear of the *Act of Uniformity*, &c.) would make any Return to your Call; what can a Man of Reason judge, but that

‘ that it was a florid Declamation, or a triumphant Harangue,
‘ a meer Mockery and ensnaring of poor *Scrupulous Consciences*,
‘ when they must be muzled, that they must not exhibit the
‘ Causes of their Doubts. Sir, you know, that it is unequal
‘ to gag the Respondent, when the Opponent’s Mouth is at
‘ Liberty or to manacle the Assaulted, when the Challenger
‘ flourishes a menacing Sword.

‘ Upon that publick Call of yours I adventur’d to examine
‘ (with the most diligent Search I could make) what each of
‘ the said Parties say for themselves; and this not out of any
‘ litigious Principle (that *Pruritus Disputandi*) now too fatal-
‘ ly grown Epidemical; but to give such as are concern’d occa-
‘ sion to investigate these disputed Matters to the very Foun-
‘ dation, to the clearing up of Truth in a Juncture when it
‘ can never be more seasonable. What was digested, was in-
‘ tended to be sent you in a Manuscript, with some modest
‘ Inferences and Enquiries; but on Recollection, I judged it
‘ would more answer your End, *viz.* Publick Information,
‘ to have such Arguments as are producible by the *Dissenters*,
‘ as publick as the Invitation you gave them from Pulpit and
‘ Press; it being equal, that the Answer should be as spreading
‘ as the Objections.

‘ I am far from the Vanity of pretending to be your Com-
‘ petitor in the Faculties of the Schools: I cannot judge of
‘ them any otherwise, than as unserviceable to christian Reli-
‘ gion, unless tinctur’d with that Grace derivate only from
‘ the Sanctifier of all Gifts; which I hope you partake of.

‘ I am one of the meanest of the Flock, yet not below Re-
‘ gard of the Shepherd of Souls, who is no Respector of Per-
‘ sons, and whose Example such as call themselves his Amba-
‘ sadors ought to follow. And therefore tho’ some who pin
‘ their Faith on Canonical Sleeves may censure me, for op-
‘ posing, (or if I may use a military Metaphor, taking up the
‘ Gantlet against a Man of your Figure) yet I can take up my
‘ Satisfaction in this, that it was not Pride, nor a popular
‘ Itch, much less the Love of a Prison, influenc’d me to be-
‘ come an Answerer of your *Scrupulous Consciences*.

‘ I could heartily wish (as a Mercy to these Nations) that
‘ all religious Differences were compos’d by evangelical Rules,
‘ and that all who own the Name of Christ, would serve him
‘ with one Heart, and with one Soul, and not tear each other
‘ to Pieces, which by Consequence must expose them as a
‘ Prey, to such as gape for their Destruction.

‘ If

• If the Sanctions of Christ in the old and new Testament, ought to regulate the Modes of his Worship, and that we are under an indispensable Obligation to obey that *Magna Charta* of Heaven, then let us either quit the Name of Christians, or according to the Supreme Law-Giver's Un-repealable Statutes, quite exploding what is undeniably borrow'd from the *Pompilian* and *Pontifical Canons*.

• Some Sheets have been printed off, of what I intended to present to you, but the Messenger of the Press interrupted the Procedure, and got me committed to *Newgate*, where I am now confined. There is nothing done, nor was intended to be done but a fair Examination of those Things your Sermon invited to, which I had thought (if esteem'd criminal) should fall rather within the Cognizance of Divines, than the Men of the Law: for methinks the Pandects should not be the Oracles of Religion; and that Temporal Statutes should be so Civil, as to give Precedency to the sacred Records.

• 'Tis possible, that Enquirers into Religion will look on it as a preposterous Proceeding, and disagreeable to the Nature of the *christian Faith*, to force doubting Persons by *PERNALTIES* to embrace it; for that can never make them good converts, but Hypocrites. May they not say, that it is an horrid Disparagement to the self-evidencing Light of the Gospel, if it cannot stop the Mouths of the Gainsayers, any other Way, than by the Rigid Execution of Acts of State? I cannot find, that Christ or his Disciples ever *Church-Cursed*, or *Newgated* Scrupulous Consciences to Conformity.

• My Confinement is for accepting your Invitation to hear both Sides, and I appeal to you, whether it be candid to punish me for obeying a Guide of the Church? I look upon you (*in Honour*) oblig'd to procure my Sheets (*yet unfinished*) a publick Passport, and to me my Liberty, else I must conclude it unfair; and that if the Irresistible Logick of *Goals* grows *A-la-mode*, it will make the Reformation some pretend to, suspected to be very little meritorious of that Name.

• *RELIGION* is a sacred Thing, and has been most horribly abused by such as have superadded their own Inventions, or those *Traditional Fopperies*, receiv'd from our deceived and superstitious *Ancestors*. I am satisfy'd, you, as well as Dr. *Stillingfleet*, will own (or there is no debating with you) that the *Scripture* is our *only Rule of Faith*; if so, pray

‘ pray let your *Scrupulous Consciences* be won to Conformity by
‘ That All Men are not of equal Capacity to apprehend
‘ Things doubtful, for if they had been so, there had been
‘ no Necessity of *Preachers*; for the Method of convincing
‘ Men, is as plainly laid down in the *Bible*, as any Thing
‘ there; viz. By plain demonstrative Arguments, meek and
‘ winning Perswasions, not the Syllogisms of *Prisons, Pillor-*
‘ *ries, &c.*

‘ I beseech you, in the Fear of God, and as you will answer
‘ it to our great Lord and Master, *JESUS CHRIST*,
‘ that without Respect to any other End than the Good of
‘ Souls (as the Profession you take obliges you to) that you
‘ would treat *Scrupulous Consciences* as you would be dealt
‘ with yourself: If they have no Reason for their *Dissent*,
‘ and will, without Ground, suffer *Imprisonments*, with all
‘ ruinous Concomitants of so dismal a Circumstance, ’tis cer-
‘ tain, that *Bedlam* is more fit for them, than such Places of
‘ Confinement as are appointed for Men in their Wits; and
‘ by Consequence, ’tis Pity to be so severe with such Simple-
‘ tons. But if you will allow them any *Modicum* of Reason,
‘ then I appeal to all the Guides of the Church, whether it be
‘ not more consonant to the Precepts of our sovereign *Legisla-*
‘ *tor*, to confute them by his *Rules*, rather than by such Coer-
‘ cive Methods, which *His Majesty* judg’d Ineffectual in His
‘ Declaration of *Indulgence*, March 1672.

‘ As *Truth* seeks no Corners, nor Suborners, and as *Real*
‘ *Beauty* will not be beholden to the artificial Dawbings of a
‘ *Pencil*; so the *Christian Religion* (where professed in its na-
‘ ked Simplicity) needs no other Argument to beget *Profelytes*,
‘ than its own lovely and Illustrious *Features*, altogether
‘ plain, honest, and every Way amiable, void of all meretrici-
‘ ous Gaudery, or magestical Pomp, which pleases only the
‘ external Sense.

‘ I have no Malignity against any Person whatsoever, much
‘ less against your Church, or any of its Members; all I de-
‘ sire is, that *Scrupulous Consciences*, who trouble not the
‘ Peace of the *Nation*, should be dealt withal (at least) as weak
‘ Brethren, according to *Rom. 14. 1.* and not ruin’d by *PE-*
‘ *NALTIES*, for not swallowing what is imposed under the
‘ Notion of *Decency* and *Order*, tho’ Excentrick to the Scheme
‘ we have of it in our *Only Rule of Faith*. Sir, I entreat you
‘ to excuse this Trouble from a Stranger, who would fain be
‘ convinc’d

'convinc'd by something more like Divinity than Newgate
'where any Message from you shall be welcome, to

From the Press-Yard, Your humble Servant,
Newgate, the 8th of
December, 1683. Thomas De Laune

To this Letter, deliver'd by my Wife, I received an Answer
to this Effect, *That if I had been Imprison'd upon the Account*
of answering your Book, you would do me any Kindness that
became you: But not hearing from you, I sent the following
Letter by your Wife.

Januarii Die Nono, 1683.
Reverende Vir,

Quod semel atq; iterum Concionatus eras, Typisq; mandaveras,
de Dubitanti Conscientia, quotquot diversæ sint Sententiæ
circa quosdam Ritus ac Ceremonias, ad utriusq; Partis Rationes
Examinandas, satis publice vocitaverat.

Tacentibus aliis, in illa re, tibi parebam; non litigandi Causa
(impar enim est Congressus inter te, tantum Virum & me tan-
tillum) sed ut huiusmodi Litem adimendi, sicuti praeceperas, ad-
hibeatur Occasio.

Sic propter tale (duntaxat) obsequium me Pœnas daturum,
nescio quot, quibusve modis decretam fuerit; Nunquid nova vin-
cendi ratio in sacris Paginis inaudita, apud quosdam Antesigna-
nos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice ac
probatæ Scriptoris disquirere proposui (te cunctos vacillantes tam
acriter invitante) ex illo Lumine Semitarum, ex illa Lucerna
(Psal. 119. 105.) Rationes aliquot hauseram adversus varios ac
multiplices Errores, qui in Ecclesiam irrepserunt.

Ea sola de Causa usq; ad Carcerem, ubi nihil amabile est, a-
dactus sum.

Utum istiusmodi Argumenta valuerint ad vestra Conciones
invidens probandas sub iudice supremo Lis sit.

Anve tali modo ullus ex dubitantibus in spirituale cogi potuerit
Ovile, & Iudex esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civi-
li, nihil contra Monarchæ Pacem asseritur.

De Rituum ac Ceremoniarum origine, deq; rebus quæ specie
veritatis, etiamsi parum recte, in dubitantes objiciuntur, sola
Dissertatio est.

Quid

Quid de me Curia decreverit, nescio; fiat summi Patris Voluntas. Universis qui Salutis humana Largitorem secundum Verbum ejus colunt, Pacem Internam ac Externam in hoc, Æternamq; in futuro Seculo precatur,

Thomas De Laune.

Ut Responsum aliquod, quod Theologum decet per Dilectissimam meam Conjugem, uti promissisti, remittas, obsecro.

The English of which is thus:

January the 9th. 1683.

Reverend Sir,

‘ **W** H A T you once and again preach’d, and then printed, respecting a *doubtful Conscience*, has loudly enough call’d all such as were Dissatisfy’d about some *Rites and Ceremonies*, to examine the Reasons on both Sides.

‘ Others being silent, I obey’d you in that Particular, not meerly to wrangle (for the Encounter is unequal, betwixt a Man so eminent as you are, and so mean a Person as I am) but that an Occasion may be given, in Compliance to what you desir’d, to conclude Controversies of this Nature.

‘ If meerly for such Obedience I must be punish’d, I know not how, nor in what Manner; Is there not a new Way of conquering [*Scrupulous Consciences*] unheard of in the holy Scriptures, started by some certain Ring-Leaders?

‘ I purpos’d, from holy Writ and approv’d Writers, to examine what we ought to judge of these Things. From that *Light of our Paths*, and from that *Lanthorn*, *Psal. 119. 105.* I gather’d some Reasons against those various and multiply’d Errors, which have crept into the Church.

‘ For that only Thing am I brought to a Prison, where there is nothing amiable.

‘ Whether Arguments of that Kind will prevail to prove the Suppositions in your Sermon, let the Supreme Judge determine.

‘ Or, Whether any of the doubting Persons can that Way, be compell’d into the spiritual Sheep-Fold, judge you?

‘ There is nothing against the King’s Majesty, nothing about the civil Government, nothing against the Peace of this Monarchy, there asserted.

‘ The only Dispute is about the original of Rites and Ceremonies,

monies, and some Things, which under a Shew of Truth, tho' not righteously, are charg'd on doubting Persons.
 ' What the Court will do with me, I know not, the Will of the supreme Father be done. Inward and outward Peace in this, and everlasting Peace in the World, to all such as worship the Saviour of Mankind according to his Word, is pray'd for, by

Thomas De Laune.

I desire you to return me some Answer becoming a Divine, by my beloved Wife, as you have promis'd.

To this Letter you answer'd by Word of Mouth to my Wife (for I had no Answer in Writing) that *You look'd on yourself unconcern'd, as not being mention'd in the Sheet you saw with the Recorder*: To satisfy which Doubt, I sent you a third Letter, with the first Sheet of the Book I am imprison'd for; which was a plain Demonstration that it was an Answer to your Call, you know the Letter was thus;

January the 14th, 1683.

SIR,
 ' **W** Hereas in Answer to my two Letters, you said to my Wife, that my Papers no Way concern'd you, viz. such as I am indicted for; to satisfy you with Respect to that Matter, I here send you the first Sheet, and leave you to consider whether in pure Generosity you are not oblig'd to procure a Prisoner, (whose Obedience to you made him so) his Liberty.

*I am, Sir,
 Your humble Servant,*

Thomas De Laune.

I appeal to your Conscience, whether I had not some Reason to expect some Return to these Applications?

But I had none to any Purpose, and that too but in few Words by my Wife: I had some Thoughts, that you would have perform'd the Office of a Divine, in visiting me in my Place of Confinement; either to argue me out of my Doubts, which your promis'd SCRIPTURE and REASON, not a *Mittimus* and *Newgate* could easily do. To the former I can yield --- To the latter, it seems, I must. --- This is a severe

severe Kind of Logick, and will probably dispute me out of this World, as it did Mr. *Bampfild* and Mr. *Ralphson* lately, who were my dear and excellent Companions in Trouble — and whose Absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly amiable: But I hope, the God of Mercy will supply the Want, by a more immediate Influence of Comfort, than what can be obtain'd at second Hand.

On the 10th of *December* two Bills were found against Mr. *Ralphson* and me, by the *Grand-Jury* of London, whose Names are as follow.

<i>Tho. Vernon,</i>	<i>Richard Hows,</i>	<i>Jos. Sparrow,</i>
<i>Tho. Goddard,</i>	<i>Tho. Hodges,</i>	<i>Joh. Reendal,</i>
<i>Will. Gore,</i>	<i>Joseph Woolhead,</i>	<i>David Pool,</i>
<i>Will. Wills,</i>	<i>Josias Ewth,</i>	<i>Ri. Beauchamp,</i>
<i>Rand. Manning,</i>	<i>John Paine,</i>	<i>Rob. Minories,</i>
<i>John Martin,</i>	<i>William Fazakerly,</i>	

On the 13th Day of the same Month, we were called to the *Sessions-House* in the *Old-Baily*; and then our Indictments, were read in *English*, to which we pleaded *Not Guilty*. We desir'd Copies of the said Indictments, and Time to make our Defence 'till next Sessions; which the Court, after some Pause, granted.

The Substance of the Indictment against me was thus, — *Juratores pro Domino Rege super Sacrum suum presentant, quod Tho. De Laune, nuper de London. Gener. contemnens, &c.*

In plain *English* thus, as to the material Part of it.

The Jurors for our Lord the King, upon their Oath present, that Thomas De Laune, late of London, Gent. Not regarding his due Allegiance, but contriving and intending to disquiet and disturb the Peace and common Tranquillity of this Kingdom of England, &c. To bring the said Lord the King into the greatest Hate and Contempt of his Subjects — Machinating and farther intending to move, stir up, and procure Sedition and Rebellion, and to disparage and scandalize the Book of Common-Prayer, &c.

On the 30th Day of November in the 35th of the King, at London, in the Parish of St. Botolph without Bishops-Gate, in the Ward of Bishops-Gate aforesaid, by Force and Arms,

Ec. unlawfully, seditiously and maliciously, did write, print, and publish, and caused to be written, printed, and published, a certain false, seditious and scandalous Libel, of and concerning the said Lord the King, and the Book of Common-Prayer aforesaid; Entitul'd A Plea for the NON-CONFORMISTS.

In which said Libel are contain'd these false, fictitious and scandalous Sentences following; viz. ' The Church of Rome and ' England also are great Transgressors, to presume to vary ' from Christ's Precept, in altering or adding to the Form of ' Words, express'd by Christ, in this 11th of Luke, for so ' they have: They say, Forgive us our Trespases, as we for- ' give them that trespass against us; when there are no such ' Words in Christ's Prayer, his Words are, Forgive us our Sins, or ' Debts, for we also forgive every one that is indebted to us. And (says the Indictment again) In another Part of the said Libel are contain'd these false, fictitious, seditious and scandalous Sentences following; viz. ' And may we not say, that in these follow- ' ing Particulars, we do symbolize with Idolatrous Rome here- ' in? First, By enjoyning and Imposing this (Here the In- ' dictment makes an Innuendo, viz. Meaning the Book of ' Common-Prayer aforesaid) as a Set-Form; as they do with Pe- ' nalties, contrary to the Scripture. Secondly, By an often Re- ' petition of the same Form in the same Exercise, three or ' four Times, at least; insomuch, that in cathedral Churches, ' it is said, or sung, ten or twelve Times in a Day, contrary ' to Christ express Words, that When we pray, we do not make ' vain Repetitions as the Heathens do; for they think they shall ' be heard for their much speaking. Thirdly, By enjoyning the ' whole Congregation, Men and Women, to repeat the same ' after the Priest, tho' no such Directions by Christ: Nay, ' He forbids Women to pray, or prophesy in the Church. ' Fourthly, In singing this Prayer in the Cathedrals by Respon- ' ses of People, without the least Warrant from Christ for ' such Song-Praying. ' [Then the Indictment ends with a fearful Aggravation, that is] In Contempt of the King, and to the Evil and most pernicious Example of all such other Delinquents in the like Case, and against the Peace of the said Lord, now King, His Crown and Dignity, &c.

The Copy of the Indictment Signed

Wagstaff.

On

On the 16th of *January* we were called again to the *Sessions-House*, but there being some Trials that prov'd very tedious, we were not brought on.

The next Day we were called to the Outer-Bar, after the Attendance of divers Hours, in a Place not very lovely, and in the sharpest Winter that you have known, which it is likely prov'd the Original of that Indisposition, which carried my two Friends beyond the Jurisdiction of *Sessions*, *Bale-Docks*, or *Press-Yards*, to a glorious Mansion of Rest.

Then a Jury was sworn to pass upon us, whose Names were,

James Wood,
James Smith,
Bernard Mynn,
Thomas Jenny,

Kenelme Smith,
Mathew Walker,
Thomas Medcalf,
John Harbing,

Samuel Seale,
Laurence Weld,
John Callow,
Richard Johnson.

I desired my Indictment should be read in *Latin*, which was done. Then the Gentlemen of the Law aggravated Things with their usual Rhetorick. One of them (I think the Attorney-General) was pleas'd to say, That the Prisoner that stood there before (for Mr. *Ralphson* was try'd before me) did labour to undermine the *State*; and that Man (meaning me) would undermine the *Church*: So that to incense the Jury against us, he said, *Here's Church and State struck at*. Which, Sir, was very improbable to be true; for 'tis wonderful, that any *Church* and *State* so potent as this, should fear two such Underminers, as that extravagant Harangue termed us: For my Part, I cannot be righteously charged with any Attempt against either, unless my Obedience to you be so; and then if I be guilty, you that tempted me to it can never prove yourself innocent.

Being desired to speak what I had to say for myself, I spoke the following Words; which one that knew me took in Short-Hand, tho' without my Knowledge.

My LORD,

Last Sessions I pleaded Not Guilty, that is, Not Guilty *Modo & Forma*; for I designed not *Vi & Armis*, to raise Rebellion, Sedition, &c. I detest such Things: He that swears in that Respect against me, must be perjured. — The Instances in the Indictment relate to no such Thing. My Lord,

I pray you to trouble no *Witnesses* about me, I will not prevaricate. I have written some Papers, entituled, A Plea for the Non-Conformists; not instigated by the feigned Formalities in the Indictment; but it was at the loud Challenge of Dr. Calamy, one of the King's Chaplains, in his Discourse about Scrupulous Consciences, dedicated to your Lordship; wherein he called upon doubting Persons to examine what could be said on both Sides, which I did: Now since publick Challenges are made to be answered, to punish me for obeying a Guide of the Church, is hard, very hard.

I desire that the entire Paragraphs may be read, from which the Crimes charged against me are infer'd. If Fragments only be produced against me, from which no perfect Sense can be deduced, I shall be unfairly dealt with. The Coherence of Sense in a continued Discourse, not Scraps and broken Pieces of Sentences, can demonstrate the Scope of an Argument.

If what I have written be True, 'tis no Crime; unless Truth be made a Crime: If False, let Dr. Calamy, or any of the Guides of your Church confute me [as he promised, p. 25. of his Sermon aforesaid] by good Scripture and good Reason, then I'll submit. If the latter Method be not taken, (I must repeat it) 'tis very hard, my Lord, 'tis very hard.

Here the Chief Justice interrupted me, addressing himself to the Jury, and expounded that Part of the Indictment which I excepted against; saying, *It was only for Form-sake; and that any Breach of the Peace in the Sense of the Law may be said to be Vi & Armis, by Force and Arms; with some other Expressions to that Purpose.*—— To the Latter, which I acknowledged, he said, after a Torrent of Aggravations, *Gentlemen, if you believe that Man, (pointing to me) viz. in what I had confess'd in Writing the Non-Conformist's Plea, you must find him guilty; viz. of the whole Indictment.* And which they readily did accordingly.

The next Day, (viz. the 8th) I received my Sentence; the very same with Mr. Ralphson: viz. (as 'tis recorded.)

AD General. Quaterial. Session. Pacis Dom. Regis tent. pro Civitat. London. per Adjournament. apud Justice Hall in le Old Bailly, London. die Mercurii scil. Decimo sexto Die Januarii, Anno R. Regis Caroli Secundi nunc Angliæ, &c. 35.

Thomas De Laune Corrupt. pro Illicite Scribend. Imprimend. & Publicand. Libel. Sedit. der. concern. Librum Communis Pre-cationis

cationis. Fin. 100 Marc. & Committit. &c. Et ulterius quousq; Inven. bon. de se bene gerend. per spatium Unius Annæ integri ex prox. sequen. Et quod Libel. seditios. cum Igne combust. sint apud Excambium Regal. in London. Et si del. sol. 6s.

Wagstaff.

T *Thomas De Laune Fined 100 Marks, and to be kept Prisoner, &c. [which &c. they interpret 'till he pay his Fine] and to find good Security for his good Behaviour for one whole Year afterwards; and that the said Books, and seditious Libels by him published, shall be burnt with * Fire before the Royal Exchange in London. And if he be discharged to pay † Six Shillings.*

** Not with Water, you must use.*

† To the Hangman for the Faggots, I suppose.

Signed Wagstaff.

The Recorder asked me some Questions then; (*viz.*) *Whether I was in Orders?* I told him, *I was never in any ecclesiastical Orders, nor never preached among any People: That I was bred a Scholar, and had been a Schoolmaster, and kept a Grammar-School, 'till forc'd from it by the present Prosecutions, &c.*

The Court told both Mr. Ralphson and me, *That in Respect to our Education, as Scholars, 'we should not be pillory'd, tho' (it was said) we deserv'd it.*

We were sent back to our Place of Confinement, and the next Execution-Day our Books were burnt, as the Sentence order'd it, **WITH FIRE**, in the Place aforesaid, and we continue here; but since I writ this, Mr. Ralphson had a *Supersedeas*, by Death, to a better Place.

Thus, Sir, you have a Series of my Circumstances; I will make no Complaints of the Usage I had, when forced, as aforesaid, to lodge amongst a Rabble of Wretches, whose Society seem'd to me, to be an Hell upon Earth, as before; nor of my other Hardships, as Confinement, Loss of Employment, Loss of Health, &c. but if you have any Sense of Humanity in you, you would recollect yourself, and procure me my Freedom, (being not able to pay the Fine) lost by Obedience to your publick Call. Sir, I must tell you plainly, that you discover'd in your very Dedication to Sir George Jefferies, now chief Justice, a Kind of Doubt, to say no more, respecting your Cause.

You

You say there (*Page 2. Epist. Ded.*) 'How many it (*viz. Your Sermon*) will anger and displease, I am not at all concern'd, and tho' I may be thought by some ill-advised, in publishing such a Sermon; yet, every one *
 * of your Mind. 'will commend and justify my Discretion, in prefixing your Name before it: For so great
 † Meaning 'Awe have the † Enemies of our Church and
 Protestant Dis- 'Government, of your Loyalty and Fidelity to
 senters. 'both, that they will *Not dare* loudly to condemn what you are pleased to protect, they will be *Justly*
 'afraid of Quarrelling with me, when they know I have *Engag'd* you on my Side.'

From these Expressions I must conclude (if you are in Earnest) that you care not how much you offend your weak Brother. The Apostle Paul was of another Mind, *Rom. 15. 1, &c. We then that are strong, ought to bear the Infirmities of the weak, and not to please ourselves; let every one of us please his Neighbour for Edification.* Pray consider this, and what follows in the same Chapter: And *1 Cor. 8. 12. But when you sin so against the Brethren, and wound their weak Consciences, ye sin against Christ. Ver. 13. Whether if Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend.* And in *1 Thes. 5. 14. the same evangelical Doctor exhorts you, To comfort the feeble-minded, support the Weak, and to be patient toward all Men.* And *Gal. 6. 1. To restore the Faulty in the Spirit of Meekness.*

What a superlative, What a true christian Compliance is here! Worth the Imitation of the Guides of your Church! This Apostle would rather make a perpetual Fast from Flesh, than offend his weak Brother. And I am apt to think, no Flourishes of Pulpit-Rhetorick ever dropt from him, to grieve his weak Brethren, and that he never shrouded his Writings or Preachings, under the terrible Patronage of such Men, as you represent Sir George Jefferies to be. I have a Kind of Fancy that your said Patron, now Lord chief Justice, as he is a Gentleman in eminent Place, and of a piercing Judgment, strong Memory, and of fluent Oratory, could not but look thro' the superficial Addresses of that Dedication.

In the second Place, a Man so dignify'd as he is, must certainly take it as an Affront to his Title of Lord Chief Justice; that you would say, that Men will be *justly afraid* of Quarrelling with you, when they know you have engag'd him on your Side. That same Word [*afraid*] denotes a Champion-like
 Courage

Courage in you that no Body should dare to come near you ; and withal, a Reflection on the Justice of your Patron, that he will take your Part right or wrong. As to the Word [quarrelling] I know no Body that has assaulted you in any more perilous Attack, than in examining the Merits of the Cause, as you preach'd, and by the same Sermon (transfigur'd from the Prefs) invited Men to do.

No Force and Arms were used against you by me, but Pen, Ink, and a few Papers. The Indictment makes this a very formidable Kind of Artillery.

But to bring the Matter a little closer, I must desire you will please to take Notice of this Hainous Charge given in against me, and how made good in the Indictment, and how severely handled both by the *Juries* and *Court* thereupon.

The Charge as you have heard, is, ' For Intending to disturb the publick Peace; To bring the King into the greatest Hate and Contempt of his Subjects; To stir up and procure Sedition and Rebellion; [An high and hainous Charge indeed!] But how is this made good? viz. By my Disparaging the Book of COMMON PRAYER. But how doth that appear? viz. By Force and Arms used unlawfully, seditiously, and maliciously, to write, print, and publish a seditious and scandalous Libel, concerning our Lord the King and the Book of common Prayer, Entitul'd, A Plea for the Non-Conformists. But wherein doth it appear by any Thing which is written in that Book, that this Hainous Charge is made good? viz. By their pregnant Instances produced out of the Book expressed in the Indictment.

The which therefore, since we must suppose they are the most hainous and dangerous Passages to be found therein, and most proper and significant to make good the Charge ; I shall, for your Information, and that you may the better judge how the Charge is prov'd against me. give you the intire Paragraph out of which the Instances were pick'd, which I must beg the Justice of you to read ; and which I could not, with all my Entreaties, obtain of the Court, tho' so necessary (as you will find) to come to the right Sense : and for greater Illustration, I shall distinguish the Instances of the Indictment in a different Character.) Know therefore, that I having (in the *Plea for the Non-Conformists*, from p. 16.) at your Desire,

been giving an Account what the *Non-Conformists* answer to that great *Objection*, That all Things they scruple in the *Rites* and *Ceremonies* of the Church, are not *popish Novelties*, but of primitive *Antiquity*, (as you say) and having distinctly gone thro' most of them, giving their Reasons, why they are not of *primitive Antiquity*, but of *popish Novelty*, and contain'd in the *Mass-Book*. — This *Objection* came to be started, p. 47.

Object. ' But what do you say to the *Lord's Prayer*? Must we forbear that too, because we find it in the *Mass-Book*; tho' so publickly enjoin'd by Christ, to use it as a stinted Form, *Luke 11. 2.* *That when we pray, we should say, Our Father, &c.*

Answer. To which the *Non-Conformists* say, ' That it is a great Mistake, to suppose that Christ hereby in this Scripture, has appointed this to be a *Set-Form*, to be prayed by all, in these prescript Words, when we pray unto God; for then it would be unlawful to use any other Words, than these herein express'd, in our Prayers; and that the Disciples and Apostles sinned in using other Words, in those their Prayers, we read of, in Scripture, and so does the Church of *England*, in forming so many *Collects* and *Prayers*. And p. 48, 49, 50.

Secondly, The Church of *Rome* and *England* are great Transgressors, to presume to vary from Christ's Precepts; in altering or adding to the Form of Words express'd by Christ, in this 11th of *Luke*; For so they have done, they say, *Forgive us our Trespases, as we forgive them that trespass against us*, when there are no such Words in Christ's Prayer; his Words are, *Forgive us our Sins, or Debts, &c.* for we, also, forgive every one that is indebted to us." Which (says the *Indictment*) are false, fictitious, and scandalous Sentences; but it shews not wherein.

And also the *Doxology*, which is not in this Prayer in *Luke 11.* [viz. *For thine is the Kingdom, and the Power, and the Glory for Ever and Ever. Amen.*] But you will say, as to the *Doxology*, it is express'd by Christ, at the End of the same Prayer, in his Sermon on the Mount, *Mat. 6.* It is very true, it is so; where he delivers this Prayer not as a *Set-Form*, but a *Pattern* of Prayer: *After this Manner pray ye*; &c., to this purpose; and which is an Explication of what he says, *Luke 11. 2.* *When you pray, say, Our*

‘ *Our Father, &c.* That is, *After this Manner*; and which
 ‘ can only be a Warrant to the Church of *England*, or any
 ‘ Other, to make such Alterations; Christ no more intend-
 ‘ ing to tie the Disciple, who desir’d to be instructed how to
 ‘ pray, to this Form of Words, (nor any other Disciple) than
 ‘ he did the twelve Disciples, when he sent them out to
 ‘ preach with this Word of Command, *Math. 10. 7. Preach,*
 ‘ *saying, the Kingdom of Heaven is at Hand*; that they should
 ‘ thereby be ty’d to those very Words in their preaching;
 ‘ (and preach nothing else) but as this was given as a Text,
 ‘ or Theme, to preach by, so the other to pray by: The
 ‘ Disciple, who proposes the Question, *Ver. 1.* desires, they
 ‘ may be taught to pray as *John* taught his Disciples; but
 ‘ such a Set-Form of Prayer, we find not; that *John* in his
 ‘ Teachings, gave to his Disciples; neither do we find, that
 ‘ any of Christ’s Disciples, or Apostles, did pray this very
 ‘ Prayer; to which our Expositors do agree.

‘ *Grotius*, on *Luke 11. 2.* saith, That Christ herein teach-
 ‘ eth us a Compendium of those Things we are to pray for:
 ‘ At that Time (*saith he*) they were not bound to the Use
 ‘ of so many Words and Syllables: As also *Tertullian*, *Cypri-*
 ‘ *an*, *Musculus*, *Cornelius A-Lapide*, and *Austin* himself (up-
 ‘ on the Place) who saith, *Liberum est*, it is free for us to ask
 ‘ the same Thing in the Lord’s Prayer, *Aliis atq; aliis Verbis*,
 ‘ sometimes one Way, and sometimes another.

‘ Does not *Paul* tell us expressly, He knew not what to pray
 ‘ for, but as the Spirit gave him Utterance. *Rom. 8.* But he
 ‘ did know what to pray for, if this was to be his prescript
 ‘ Form.

‘ *Tertullian* saith, They pray’d *sine Monitore*, without a
 ‘ Monitor. (Or common Prayer Book.) And *Socrates* tells
 ‘ us, That among all the Christians of that Age, scarce two
 ‘ were to be found, that used the same Words in Prayer.
 ‘ *Chrysostom* on *Rom. 8. Homil. 14.* saith, With other Gifts
 ‘ they had the Gift of Prayer, which was also call’d the Spi-
 ‘ rit; but he who had the Gift, did pray for the whole Mul-
 ‘ titude; for that was expedient unto the Church, and also did
 ‘ instruct others to pray.

‘ And tho’ we find neither Christ, nor his Apostles, im-
 ‘ pose this, or any other Form of Prayer to be used by us (but
 ‘ that we pray in the Spirit, and praise in the Spirit; and
 ‘ that God being a Spirit, seeketh and accepteth such Wor-
 ‘

shippers) yet we find the Popes, and their Councils imposing this, and other liturgical Forms.

The Council of *Toledo*, Anno 618, decreed in the 9th Canon, That every Day both in publick and private Worship, none of the Clergy omit the Lord's Prayer, under Pain of Deposition; since (say they) Christ hath prescribed this, saying, *When ye pray, say, Our Father, &c.* And how formally and carnally, has the *Pater Noster* been mutter'd over by the superstitious *Papists* ever since.

And may we not enquire, whether in the following Particulars we do not symbolize with the *Romish* Worship herein. Which the Indictment injuriously words thus.

And may we not say in these following Particulars [for may we not enquire, whether in the following Particulars] we do symbolize with idolatrous Rome herein: For we do not symbolize with the *Romish* herein [meaning saith the Indictment with an Innuendo] the Book of COMMON PRAYER; whereas it only relates to the LORD's PRAYER.

First, By enjoining and imposing this as a Set-Form, without the Sanction of any sacred Text to warrant it. [Which the Indictment words contrary to the Scriptures.]

Secondly, By an often Repetition of the same Form in the same Exercise, three or four Times at least, insomuch that in Cathedral Services, it is said or sung, ten or twelve Times in a Day, contrary to Christ's express Words, that *When we pray, we should not make vain Repetitions as the Heathens do, for they think they shall be heard for their much speaking.* Mat. 6. 7.

Thirdly, By enjoining the whole Congregation, both Men and Women, to repeat the same after the Priest, tho' no such Direction by Christ; nay, he forbids Women to pray, or prophesy in the Church. 1 Cor. 14. 34, &c.

Fourthly, In Singing this Prayer in Cathedrals by Responses of Priests and People, with Musick, without the least divine Authority for such Song-praying.

Which the Indictment saith are fictitious, seditious and scandalous Sentences. (But shew not wherein.) Thus have you the whole Paragraph, and what is pick'd out of it, to make good the Charge; whereby you will easily discern,

First, Whether I have done otherwise therein than given you at your Call, a true and modest Account of the Non-Conformists Arguments, why the Lord's Prayer is not a stinted Set-Form of Prayer

Prayer as supposed, by a Pattern to pray by, which is done by several Arguments: *Viz.*

1st. From the Practice of both Churches, *Rome* and *England*, who have both alter'd and added to it, which they ought not to have done (no, not so much as one Syllable) if so intended by Christ.

2^{dly}. From the Practice of the Ancients, and Opinions of many learned Commentators upon the Place.

3^{dly}. Because neither Christ, nor his Apostles, have so enjoin'd, and practis'd it as a stinted Form.

4^{thly}. Because the Church of *Rome*, without Scripture Authority, has so impos'd and practis'd it; and therefore are those Queries, Whether for us so to impose it with Penalties, and to make often Repetitions of it, with Responses of Priest and People, and to sing it with Musick, is not without Scripture Warrant, and a symbolizing with *Rome* therein? And where is the *Sedition*, *Rebellion*, breaking the *publick Peace* by *Force* and *Arms* in all this?

Secondly, Whether the picking out Part, and leaving out the greater Part, changing of Words, and inverting of Sense, is not most injurious Dealing? For what is it not, which may not be made of any Man's Sayings and Writings, if such a Liberty may be taken? For may it not with such a Latitude, be prov'd by Scripture that there is no God; or any such Blasphemy or Immorality? Query 2.

Thirdly, Whether the *Grand Jury*, in Honesty and good Conscience, could find this Bill upon their Oaths, and the *petty Jury* cast me upon it, and the Court pass Sentence upon me thereupon, without admitting the whole Paragraph to be read and consider'd, as was so earnestly desir'd by me? Query 3.

Fourthly, If this Writing of mine was only occasioned and drawn forth at your Call, as your Book evidences, and as declared to the Court? then doth not that hainous Charge, of a malicious and seditious contriving, intending, and machinating *Sedition* and *Rebellion*, and violating *publick Peace*, fall to the Ground? Query 4.

Fifthly, If this Part of the *Non-Conformists Plea* be true, where is the Crime? Must I be made guilty, and punish'd for speaking the Truth? And if you were so satisfy'd, why did not you interpose, to prevent a precipitate Sentence and Verdict, and preserve an innocent Person? If it appear'd otherwise to you, why Query 5.

why did you not by Word and Writing endeavour my Conviction and shew me my Error and Mistake before the Sessions, that I might publickly have own'd, and taken the Shame, as my three Letters with so much importunity press'd upon you? And that I was neither obstinate, nor incorrigible, you have again and again under my Hand? And what an open Ear I had to receive Conviction from Reason and Scripture, the Mediums you propos'd to treat a *Scrupulous Conscience* with, and thereby have acquitted yourself from being a Decoy, to enveigle into the Snare, and then leave them; but wholly to reject both, and silently suffer me to be crush'd is worse Dealing and less Charity, than the Guides of the Church put forth in Queen Mary's Days; who fail'd not of Prison-Visits, and Endeavours to convince the *Hereticks* [as they call'd them] before they were deliver'd to the secular Powers for Destruction.

Query 6.

Sixthly, Whether from this Liberty that is taken in Indictments (as in *Chancery-Bills*) to say the worst of Things which may be said against any, and assign the Matter of Fact to prove it foreign thereto; yet that the Juries finding the Matter of Fact, must render a Man guilty of the whole Indictment, both Matter and Form, seems very hard; and no other than turning Judgment into Wormwood and Hemlock, and bringing a legal Proceeding into great Contempt?

For Instance, If a Man is charg'd in an Indictment, that he is contrary to his Allegiance, and not having the Fear of God before his Eyes, but being mov'd by the Instigation of the Devil, did, such a Day, in such a Place, bring the King into the greatest Hate and Contempt amongst his Subjects, and did maliciously and seditiously, &c. against the publick Peace, by force and Arms, read a Chapter in the Bible in *English* before several People (which was Crime enough heretofore, however it is now) that the proving and confessing the Matter of Fact (or any of the like Nature) as foreign from the Crimes urg'd, must according to our Court Proceedings, bring him in guilty of the whole Indictment, in Order to be sentenc'd accordingly.

But ought not a *Jury*, before they bring in their Verdict upon Oath, as they would acquit themselves of the horrid Sin of Perjury, to examine and have sufficient Proof, to make good those luxuriant Cut-Throat Forms? And whether such Matter of Fact, either by the righteous Law of God and Man,

can render a Man culpable of so hainous a Charge, of *Malice, Sedition, Rebellion*, bringing the King into *Harred* and *Contempt*, breaking the *publick Peace* by Force and Arms, before they make him guilty therefore, and cause him to be punish'd for the same?

Thus, Sir, you have a naked Account of my Case, and if you please, or any other of the Church Guides, to examine the respective Circumstances of it, or apply that sovereign Medium of *good Scripture* and *good Reason* to convince me, you, or they will satisfy the World, that ye are honest Guides of the Church, and reduce many to your Communion, as well as

Your Humble Servant,

Thomas De Laune.

F I N I S.



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